

Pacific School of  
Religion  
Berkeley, Calif.

# The American Missionary



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LOCARNO

*On Earth Peace Among Men in Whom  
He is Well Pleased*

*Official Organ of the Congregational Missionary Societies for the Home Field*

January

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# The American Missionary

Official Organ of the Congregational Missionary Societies for the Home Field

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THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

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## Our Honor Roll

WE print here the names of one hundred and eight Congregational churches, a considerably larger number than we have ever been able to report before. These are located in many parts of the country. They present a wide variety of types, some of them are large, some small; some are old, some young; some are conservative, some radical; some are city churches, some suburban and some rural. But they are all alike in this one respect: that in every case pains are taken to keep the membership informed concerning the wider work of

*The following churches have sent us subscription lists of one hundred or more between December 15, 1924, and December 15, 1925, entitling them to a place on our Honor Roll:*

Sioux Falls, S. Dak., 368; Meriden, Conn., First, 290; St. Louis, Mo., Pilgrim, 241; Oak Park, Ill., Pilgrim, 233; Portland, Maine, Woodford, 166; Northfield, Minn., First, 147; Des Moines, Iowa, Plymouth, 147; Painesville, Ohio, First, 142; Yankton, S. Dak., 128; New Milford, Conn., 120; West Roxbury, Mass., 135; South Haven, Mich., 116; Oberlin, Ohio, United, 116; Ripon, Wis., First, 115; Bridgeport, Conn., Park Street, 110; Galesburg, Ill., 109; Putnam, Conn., Second, 108; Walton, N. Y., 105; Sioux City, Iowa, First, 104; Upper Montclair, N. J., Union, 104; Portland, Maine, Williston, 104; Springfield, Mass., North, 104; Lawrence, Kansas, 103; Lincoln, Nebr., First Plymouth, 103; East Orange, N. J., 102; Billings, Mont., First, 102; Springfield, Mo., First, 101; Somerville, Mass., Prospect Hill, 101; East Haven, Conn., 100; Springfield, Mass., First, 100; Lorain, Ohio, First, 100; New York, N. Y., Grace, 100; Mt. Vernon, N. Y., First, 100; New York, N. Y., Broadway Tabernacle, 100; Hyde Park, Mass., 100; Edwardsville, Penn., 100; Bristol, Conn., 103; Providence, R. I., Central (Men's Club), 100.

God's Kingdom.

Among the churches of this group there is one common purpose, namely, that missionary giving should be intelligent as well as liberal, that everyone who gives a dollar should know where his dollar goes, why it is needed, how it is used and what results it brings.

It is safe to say that almost every church on this list is far above the average in vigor and in fruitfulness. Not all the best churches have our clubs, but all that have our clubs are at least in a fair way to become best churches.

*Churches, mostly smaller, whose clubs entitle them to Great Credit*

Abingdon, Ill.; Abingdon, Mass.; Avon, Ill.; Brookfield, Vt.; Bethel, Me.; Campbell, Calif.; Columbia, Conn.; Carpentersville, Ill.; Churchville, N. Y.; Centerbrook, Conn.; Chelsea, Vt.; Douglass, Kan.; Drummond, Okla.; Emmetsburg, Iowa; Egg Harbor City, N. J.; Eastford, Conn.; East Rockaway, N. Y.; East Weymouth, Mass.; Exira, Iowa; Fulton, N. Y.; Florence, Mass.; Gentry, Ark.; Groton City, N. Y.; Germantown, Penn.; Greens farms, Conn.; Gilbertville, Mass.; Hatfield, Mass.; Hinsdale, N. H.; Hamilton, Mass.; Ione, Ore.; Jamestown, N. Dak.; Kansas City, Mo.; Westminster; Kansas City, Mo., Country Club; Kansas City, Mo., Ivanhoe; Kansas City, Kan., First; Kalamazoo, Mich.; Lucas,

Ohio; Liberty Hill, Conn.; Longmeadow, Mass.; Letcher, S. Dak.; Munnsville, N. Y.; Maynard, Mass.; Milton, Mass.; Milton, N. H.; Mt. Pleasant, Iowa; North Weymouth, Mass.; New Lebanon, N. Y.; New Plymouth, Idaho; North Adams, Mich.; New Britain, Conn., South; Pulaski, N. Y.; Packardville, Mass.; Pierce City, Mo.; Rosendale, Wis.; Randolph, N. Y.; Spring Valley, Ill.; Sheldon, Iowa; Suffield, Conn.; St. Petersburg, Fla.; Savanna, N. Y.; Sayville, N. Y.; Twinsburg, Ohio; Wallace, Idaho; Wahoo, Neb.; Wabasha, Minn.; Waubay, S. Dak.; West Cornwall, Conn.; Wessington Springs, S. Dak.; Wisner, Nebr.; Wareham, Mass.; York Village, Maine.



# A Missionary Pioneering on the Frontier

By REV. FREDERICK W. RAYMOND

"A MISSIONARY pioneering on the frontier"; how often we used the phrase "back East," in making an appeal for home missions. We tried to picture this pioneer soul standing in the hard and remote places, opening Sunday Schools in out-of-the-way settlements, preaching the gospel in the mining camps and establishing churches in the new communities springing up around the oil or gas wells, "out where the West begins," and "on the bounds of the West." We tried to give an atmosphere of romance to his work and found it far more difficult than to create such an atmosphere for the appeal for foreign missions. It wasn't any easier when we recalled that the strange costume he wore was one sent out in the last "missionary barrel"; and home missions could never be made to seem romantic after we once realized that home missionary money was actually being sent into our own historic old town in the heart of New England.

"A missionary pioneering on the frontier"; the phrase hurled itself at my own head not so long ago. "Why, I'm it!" I acknowledged, as I tried to dodge the blow. "I'm only a missionary on the frontier. Twenty-six years out of the fairest college of them all, twenty-three years removed from Old Mother Yale, a quarter of a century in the service of the churches, at the very time when one might hope to be called to some 'commanding pulpit' in another old established community, promoted to some greater and more famous 'First Church,' and when, as one might in his more ambitious moments have hoped, Alma Mater might be summoning him back to receive the degree of Doctor of Divinity, *honoris causa*. And I'm only a home missionary pioneering on the frontier, a thousand miles from my native heath and Alma Mater; yes, and *alma filia* and most of my life's friends." So ran my meditation and I think it grew a bit clearer why at first some of my friends wore a look of surprise and seemed to wonder why I was here at my time of life, and my distinguished friend on the boulevard said sympathetically, "You ought to have something better, something worth while." Yes, the implication is true, I confess; I am only a pioneer missionary on the frontier!

That I am a *pioneer* is clear enough. Did I not in the midst of winter, with much weariness of body, gather up my household goods to the amount of seven tons, as the way-bill said, and consign them westward at great expense for crating, freighting and carting? And did I not jam them into a meagre five-room bungalow that would look like a mere shack beside the imposing, dignified parsonage out of which I came? And did we not drive westward in our "covered wagon" in the month of January, over the Lincoln Highway, the National Old Trails Road and the Dixie Highway,—a long, long trail a-winding, indeed! To be sure, we hadn't an ox team for motive power, nor did we drag along at twelve miles per day. But with gasoline and a registered horse-power of 25.35, we came at a speed—well, I hesitate to say, for I had no time to study the speed laws of the states we crossed, and there are no tourists on the long trails in

mid-winter. But we came without suggestion of accident or difficulty, and without conscious danger to life or limb of any one, covering the twelve hundred miles in six days.

That I am also a *missionary* is beyond dispute, for the City Missionary Society has assumed a generous share of my support until the church can get on its feet, and every month I am required to turn in a detailed report of certain of my activities and those of the church and its organizations. Not a bad idea, that! The report doesn't begin to tell all I do, or even mention what the missionary's wife, on whom so much depends, does; but it does in some sense give a check upon my work, and indicate what we are attempting and the response to our efforts, and is both a heartening and a humiliating thing. It takes no account of moral and spiritual matters that can't be tabulated. But I suspect that even these have some relation to the items it does report and, on the whole, it might be well for every pastor to have, from day to day, such a tabular report of what is going on in his bailiwick. It might aid in the use of his time and perhaps help him refute the charge that ministers are lazy.

And am I not on the *frontier*? Even though ours is the largest and finest village in the world, as we all agree, and the best community in America in which to live, as we modestly believe, we are on the western edge of the great city and the new parsonage which we now occupy did, until a few weeks ago, when new houses began to go up in our block, command an unbroken view across the prairie, where some of those whom I hope to serve will soon be living. For new houses are going up all about; streets and alleys are being paved; land values rise while you wait. Lots that might have been had a year or more ago at forty-five dollars are now one hundred dollars and will soon be one hundred and twenty-five dollars per front foot, not per lot, though it seems a lot for a front foot of what was lately prairie and hasn't yet the improvements in.

Yes, I'm only a missionary. But I recall that when I have tried to present missions and some folks in the pews have insisted they didn't believe in missions and hated the word, I have carefully explained that the word was derived from the Latin and meant "sent"; that if we chose we might have brought over the corresponding Greek word, as we have, and instead of speaking of missionaries, we should be calling them apostles, a term still held in honor everywhere. I reminded them that the disciples of Christ became apostles sent out by him, missionaries to the city and the suburbs and the regions beyond; that every disciple must become a missionary and that every missionary is an apostle,—so the argument ran. So, instead of thinking of myself as being in some measure of disgrace that at this period of my life I am "only a missionary," I prefer to think of myself as an "apostle," in the apostolic succession quite as truly as any of the reputed successors of St. Peter, whose medallions I saw last summer in St. Paul's Without the Gates, at Rome. The "apostolic succession,"—an honor not



lightly regarded in certain ecclesiastical circles. And I say again, "Why, I'm it!" And why not?

As for that frontier, all frontiers are imaginary lines. There are no frontiers in the old sense, and yet there are frontiers everywhere. In all the regions beyond, where the gospel has not been preached, for whatsoever reason and where churches have not been strongly established, there are frontiers.

In that connection I recall the translation of a familiar text: "His Kingdom shall have no frontier"; and I and my brethren in the apostolic succession in this fast-growing village are set here to see that the frontier of the Kingdom of God in this place shall advance with the moving frontier of population. And that is some job! Surely the spirit of the pioneers that knows no insurmountable obstacles but pushes on, will be needed for it. And unless I have the soul of a pioneer, I shall fail.

As for that D.D.—what's the use? We're all "Doctor" out here. The newspapers insist upon it; your parishioners, even if you are only a missionary, call you "Doctor"; and even men high up in the counsels of the churches address you and introduce you as "Doctor." You're a doctor in spite of yourself.

So, as a recent comer to the ranks, I salute my brother missionaries everywhere,—men of the apostolic succession, bishops, popes and what not, doctors all; leaders of men and women, counsellors of young people, guides of boys and girls, builders of churches and of communities,—not only "called," but "sent" and moving under an impelling power you dare not disobey; stationed in the strategic places where important work is to be done, tremendously important work that will never be done unless you do it. Ours is the

great pioneer adventure, and much depends on us. The "Old First" will go on under its own momentum for a while, even without a pastor; but our enterprises depend on us and our vision and courage and faith. We may have to leave to our more distinguished brethren for a while the management of the affairs of the universe. We have put our hands to the plow in our own small field and we dare not turn back or leave the plow in the furrow. In the meantime we have a great responsibility and privilege and shall have use for every possible equipment for our task. Romance? Every day, in the very challenge of the opportunity and in the responses that come as you try to interpret religion as friendship. There is a sort of romance woven about the past and the remote; but there is a more genuine romance in having the future ahead of you rather than behind and in tackling the job that is near and needing to be done. "Something better and more worth while?" What is better than doing the work of the Kingdom where the need is, and what is more worth while than spending and being spent in the service of others?

And it's a goodly fellowship. Paul was only a missionary pioneering on every frontier. Carey was only a missionary, pioneering on the frontier in India. Morrison and Livingstone were pioneer missionaries. So were a host of others whose names are held in honor. If we do the work of a missionary pioneering on the frontier, we may leave the honors to fall where honor is due. Not every man can be a missionary pioneering on the frontier. You have to be "sent." But every man can have a part in keeping missionaries pioneering on the frontier. All who are not *sent* can be *senders*.

## Bringing Mission Study Home

By REV. RAYMOND G. CLAPP

*Among the exhibits at the National Council one that attracted a very lively interest was that of the Schauffler Missionary Training School in the Foundation for Education booth. Its pictures of foreign and native born girls in foreign and American costumes with a display of hand work and an ample supply of literature were quite a center of attraction, especially when Rev. Bertha Harris of the class of 1890 was present in one of the several Czech costumes of the Middle Century which she has used in her very successful costume monologue, "So This is America." This has aroused great interest in various parts of Vermont, Massachusetts and Rhode Island and requests for its presentation have been received from Maine to Minnesota and Michigan to Florida. An itinerary is now under preparation for the remainder of the year. Inquiries can be addressed to Principal R. G. Clapp, 5111 Fowler Avenue, Cleveland, Ohio, for dates after January first. The following article by Principal Clapp will be of interest in view of the mission study courses for the winter.—EDITOR.*

OUR Women's Societies will be studying "Peasant Pioneers" this winter. To many of them there will be much that is strange in "Slavic Community Life in America" as well as in "European Backgrounds of the Slavs." This strange material may repel them and create a dislike if their adherence to the mission society is social rather than spiritual or it may attract them with curiosity that will lead to discovery. Perhaps they will discover some Slavs in their own neighborhood of whose presence and contribution to our life and need of our help they had been woefully ignorant.

Wherever there can be an immediate outlet of fellowship and service the impulses of cooperation stirred by this new discovery will bear more fruit for over-

coming the general indifference which often rises into dislike and hatred just because they represent something strange. Perhaps your society members can furnish a few friendly visitors in some Slavic homes in your own or other sections of your town or county. Possibly some of your church members may be stirred to undertake the formation of classes for instruction in the English language and American ideals.

In our neighborhood in three years one hundred and fifty immigrants, mostly Slavs, but representing twelve nationalities have been gathered into eight classes meeting once or twice a week with some further occasional recreational or social occasions to solidify their interests with ours. In a city where I once lived the young people of the foreign churches



were especially introduced to the young people of the churches with older American traditions and ideals by a fellowship committee. Thus they were enabled to rise above their shyness and loneliness or absorption in the superficial things of our American life to a hearty participation in our most worthwhile comradeships and interests. This experience was with another foreign nationality not of the Slavic type, but the opportunity is ours with the Slavs as well.

There is still another outlet for the impulses to helpfulness created by this book, written by an American Presbyterian with special knowledge of the Slavic people acquired through residence in their own land and work with them here. In his previous book on "The Czecho-Slovaks in America," he speaks of Schauffler Missionary Training School as the best equipped and staffed school for training leaders for these people. Historically, Schauffler was founded in the center of one of the largest Bohemian populations of the country in Cleveland. It was the outgrowth of Bethlehem Congregational Church under the leadership of Dr. Henry A. Schauffler, formerly missionary of our American Board in Bohemia, and at that time in charge of all our Slavic work in this country. In the beginning it was solely devoted to the training of Bohemian girls to be Bible readers and missionaries. Gradually other nationalities came to be ministered to until the roster has included twenty-one national groups.

At the present time fifty per cent of the students speak only English, but the comradeship with the girls of foreign birth or foreign parentage gives these representatives of older American life a sympathetic understanding of the cosmopolitan population of our cities and countryside so that they are the better able to serve the varied types and temperaments of our coming American citizenship.

This school has been allotted four thousand dollars a year from our Congregational Foundation for Education. As the Foundation has not received its full expectation, owing to the fact the apportionment in general has not been met, we could not have secured this promised help had it not been for the many special

designations for Schauffler on the part largely of the women's organizations which have ever had a loyal devotion to its maintenance. Even with the full amount and the income from endowment and students' payments there remains the need of raising about eleven to twelve thousand dollars each year to continue to maintain current work and a sinking fund for past obligations. To accomplish this there has flowed in a steady stream of direct gifts from individuals and churches of different denominations, since Schauffler ministers usually to representatives of ten different denominations. The Daughters of the American Revolution chapters also contribute from two to four thousand dollars a year because of their interest in Americanization work.

To replace donors who have dropped out and to make possible natural growth of the school, new benefactors are needed. Here is a practical outlet for the interest aroused by "Peasant Pioneers." But Schauffler needs not only your dollars but also your daughters or the daughters of your neighbors whom you may interest to give themselves to such a training and life service. An appeal to the state presidents to name special committees to assist in securing the best type of students for Schauffler has just been sent out by Miss Ona Evans, Field Secretary of the Massachusetts Woman's Home Missionary Union and Chairman of the Schauffler Corporation Committee on new students.

But the great opportunity that Schauffler offers this year is for you to have a share in building such another permanent memorial to the Christian citizenship of our country as is already evident in the admirable administration building erected in 1917 by the Congregational Women's Home Missionary Federation. The same organization has underwritten one-half of the one-hundred-and-seventy-five-thousand-dollar fund being raised for the erection of a new fireproof dormitory to take the place of the present outworn, outgrown and increasingly unsafe old wooden building that has stood the brunt of thirty-five years of hard wear. Does not this bring the general appeal of "Peasant Pioneers" directly home to your own door or pocket with its wide open opportunities?

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## Religion in the Home

By FREDERICK L. FAGLEY

"Never attempt to give to your child the life you do not possess, however earnestly you may think he ought to have it; never hesitate to give to your child the life you do possess, however profoundly you may be ashamed that it is so little; and, under the guidance of teachers richer in some elements of life than yourself, seek those elements with your child, provided you really desire them for yourself as well as for him."—LYMAN ABBOTT.

**I**N these words Dr. Lyman Abbott summarized both the importance and the limitations of religion in the home, for it is a fact that the religious life of the home can rise no higher than the religion, experience and beliefs of the parents, and it is to them that these words are directed.

As a fundamental thing the religion of the people at large is determined in far larger measure than we sometimes realize by the quality of the religious life of people in their homes. It does not necessarily mean

that there cannot be religion in life unless there is some formal religion in the home, but it does mean that unless there is the religious spirit in the home there will not be religious spirit anywhere; and it follows as the night the day that the religious spirit in the home is nourished and developed by sane and helpful worship with the family as the center.

### Family Devotions

Unfortunately the irregular habits of most American families create a mental attitude which seems to forbid the consideration of this most important topic. Family devotions are far more difficult to arrange for than they were when life was on a more simple basis and the family had more things in common, and when their engagements were based on the family unit and not upon the individual as at present. If it is impossible to have regular family worship, there should



be opportunity made when the family could gather together for some special religious service under the leadership of the father. This can be done in several ways. For example, when a journey is to be begun by some member of the family, or some member of the family has returned from a journey; at time of sorrow or a family crisis, or return to health of one who has been sick; on birthdays, and on such occasions as Thanksgiving, Christmas and New Year's. A time of particular helpfulness is Sunday evening or Sunday afternoon. There is rarely a family but what may have family singing in its own home circle. This naturally leads to the devotional attitude and spirit and makes it easy to introduce simple Bible readings and prayers.

The requirements for successful worship are that the conditions should be such as will induce reverence, concentration of thought and simplicity. It may not be possible to have a set time each day, but it will be found that regularity is a very great help. In the morning, before or after breakfast, or just before retiring at night are appropriate times, honored by custom through the years. Other opportunities may be found, as, for example, evening dinners, at which all members of the family are usually together, when the Lord's prayer and one or two other short prayers may be used as a preface to grace at table.

The devotions should be made real to every member of the household by having different ones take part in some manner. The younger members may read some verses; and where everyone learns to express himself in prayer, the individual life is sure to be developed and strengthened to a measurable degree.

The three elements of worship in the family are grace at table, Bible reading and prayer.

#### Grace at Table

For grace at table there should be some simple form. To allow children to grow up without grace at table or for adults to fall into the careless habit of not pausing a moment before partaking of food to give thanks to God, leads to the carelessness of religious practice which has wide-reaching effect in the common life of the people. Here are the bounties of nature. What could be more natural than to thank God, recognizing him as the wise and generous giver of all good things? With this should also be expressed the recognition of God as the welcome and unseen guest.

"Come, Lord Jesus, be our guest

And make the meal thou givest blest,"

will serve as an example. Such prayers at the table express the devotional life normally and naturally. They help to invest the meal with a wholesome but not burdensome sense of the sacramental and lift it above the mere process of feeding. They tend to hallow what should be the hours of happiest fellowship, to clothe the routine of daily life with its true divinity, to lift the table talk above the level of gossip and to bring God into the friendship of the home. In character the grace should be short, simple and sincere and not stilted or over-pious. It is no place for the elaborate and ornate, for cataloguing the attributes of deity, or for making the family confession.

Usually the blessing may be asked by the father or mother. Often it is wise to allow the children to do it in turn. Perhaps the most helpful is the custom

of having all say the grace together, varying the forms for the different meals and adopting new ones from time to time. No thoughtlessness, or mumbling or hurrying should be tolerated. The quiet moment preceding the first words, the dignity and sincerity and beauty which invest the rite, all demand attention.

#### Bible Reading

The second element is Bible reading. "The supreme value of the Bible lies in its power to bring men into fellowship with God and to make them like him. For this purpose it is incomparably the world's masterpiece."

The greatest consideration in favor of daily Bible reading which outweighs all others is that the reading of the Bible is one channel through which the Holy Spirit touches the soul of man. This is not a theory or a doctrine, but is a fact attested by countless men and women who have found that as they read the words of the Book there has come into their being a new power of the Spirit beyond the thought of the passage, beyond the circumstances surrounding the incident which is recorded, beyond the truth that is recited. There is this mystical power of the Spirit which becomes effective in human life as one reads the words of the Holy Book with one's soul open toward God.

The selections for use in the family, or at the table, or on other occasions, should be selected with very great care. They need not be long. A few verses will suffice. There are a large number of available books giving outlines, some giving the words of the text; and the list outlined in "The Congregational Hand Book" will be used in hundreds of families.

#### Prayer

The third element is prayer. When one undertakes to cultivate the habit of prayer it is well for him to understand from the beginning that he is dealing with a natural function of his life and not with an artificial addition.

The human soul never outgrows prayer. At their lowest, men pray crudely, ignorantly, bitterly. At their best, men pray intelligently, magnanimously.

Can it be that all men, in all ages and in all lands, have been engaged in "talking forever to a silent world from which no answer comes"? If we can be sure of anything, is it not this: that wherever a human function has persisted, unwearied by time, uncrushed by disappointment, rising to noblest form and finest use in the noblest and finest souls, that function corresponds with some reality?

If there is any element in human life to whose inestimable value we have abundant testimony, it is prayer; and to leave misunderstood and untrained a power capable of such high uses is a spiritual tragedy.

This then is the summary of the matter. Deep in every one of us lies the tendency to pray. If we allow it to remain merely a tendency, it becomes nothing but a selfish, intelligent, occasional cry of need. But understood and disciplined it reveals possibilities whose limits never have been found.

It is very helpful to use some of the great prayers of religious literature with the family. These may be prefaced or followed by words of extemporaneous prayer. Children can well be provided with books of prayer and taught to say a prayer from the printed pages with as much reverence and devotion as they



will a prayer which they form extemporaneously, and they can be taught to go naturally from the printed prayer to one of their own composition. Prayers for children and prayers for general use may be found in "The Congregational Hand Book for 1926," as well as in "A Book of Prayers."

*Prayer for the Home.*—O thou who revealest thyself as Father, bless thou this home and all our thoughts with thy presence. May we dwell together, sheltered by thy love. May we, old and young, learn of thy ways. Make the home life of our church sweet and fruitful, for Jesus' sake. Amen.

## Achieving Results

By ANSEL E. JOHNSON, *Acting Secretary of Promotion*

WE are now well into our church year and probably your church has "hit its stride." We are through the fall period, for the work of which the prayer, preparation and hope of the leaders of our fellowship were so largely invested.

To an unusual degree this period has brought to our progressive pastors and churches new conceptions of our fellowship strength, a better understanding of our common service and a more vivid appreciation of our whole great enterprise.

There seems to be quite a unanimity of opinion that there are superior values in concerted action. Upon the basis of such judgment we as a fellowship have been trying for some years to win all our churches throughout the nation to make a simultaneous effort for two slightly different goals during two periods of the church year, namely—an Every Member Canvass campaign in the fall culminating in a simultaneous effort of enlistment upon the first Sunday of December, and a Lenten campaign of spiritual quickening and recruiting culminating in an ingathering of new members at Easter.

Many of our pastors and churches prize the values and welcome the opportunity of joining in these outstanding simultaneous movements of our fellowship.

During the fall period just past there seems to have been a considerable gain along these lines in at least four particulars. First, there was a new emphasis put upon the fact that the Every Member Canvass campaign is a cooperative effort to carry the information and appeal concerning our whole task, both local and world-wide, *by person*.

This has always been the very genius of the E. M. C. plan although in some of our thinking and speaking it seems to have been lost sight of.

This year the plan of promotion, adopted by all our state and national representatives, included this factor in the more general activity of the campaign, and wherever a state wished to use a team of speakers, to present information concerning our work on the field, and better methods, the whole denomination through the Commission on Missions supplied it with a home missionary representative and a foreign missionary representative as two members of such team.

The meeting of the National Council broke the service of such teams into pre-council and post-council periods. Under the auspices of the Commission on Missions such service of missionary members of the teams was furnished to twenty-four states and districts by thirty-three teams serving during thirty-three periods.

Almost without exception the service rendered by these missionaries has been of a superior character. Besides speaking at the special meetings arranged in their

itineraries they have frequently been welcomed as speakers at luncheon clubs, schools, colleges and other significant bodies. The reports concerning their service have been highly commendatory, often enthusiastically so, not only from state leaders and pastors but especially from the people of our churches who heard them.

In not a few instances, where the leader of a given meeting announced rather severe limitations of time, the people objected and claimed the privilege of a much longer session with a more adequate opportunity for both giving and hearing the messages of these men fresh from the field of their work in homeland and overseas.

This has been a notable and exceedingly helpful ministry. A great many churches of smaller membership, often distant from the larger centers, or the main lines of travel, and not able to make much of a contribution of money, have had the opportunity of seeing and hearing, many of them for the first time, missionaries direct from the field. For not a few this has been an experience of a lifetime and it is not strange, therefore, that in many such cases they acclaim this the one best ministry of this sort which the larger activities of our fellowship have brought them.

Of course it is true that in undertaking to cover the entire country in such a way within so short a period there were not a few instances where the service was not all that it should have been. The one great weakness was failure to visualize the real plan proposed and this led to inadequate information to pastors, churches and communities and inadequate preparation.

The plan contemplated a real "field-day in world citizenship" and to do this adequately meant three sessions in at least every key church, one at four o'clock, another at the supper table and again in the auditorium from, say, seven-thirty to nine o'clock. It involved also a splendidly organized effort to bring to these sessions in the "key church" large and representative bodies from every other Congregational church within striking distance. Only months of the most painstaking effort could yield this result. We rejoice that under the conditions the service rendered has proven so helpful and inspiring and if repeated next year, with such modifications as seem desirable and necessary, it will be even more helpful.

Secondly, out of the above-mentioned effort, and the new consciousness of definite privilege and responsibility in our common work, which has been growing apace during recent years, there has been evidenced quite generally throughout the country a new and increased measure of cooperation which in many cases has been very marked and has not only produced re-



sults but brought re-enforcements of strength and cheer to those who are carrying the responsibilities of leadership. Every future undertaking will be easier for this accession of strength.

Thirdly, there has also been a notable increase in the use of the informing literature published by the Commission on Missions covering our entire missionary activity both at home and abroad.

This of course ought to be expected, for it is the function of the Commission to disseminate information concerning all our missionary work and therefore it annually publishes the one piece of informing literature covering our whole missionary enterprise.

There has been a steady increase in the number of

pastors who have brought this literature to their leaders and members, but the amount of this literature used this fall exceeds that of any previous twelve months by more than fifty per cent.

Fourthly, probably of more significance than any of these is the growing spirit of cooperation. There seems to be a greatly increased sense of understanding, all along the line, of what our task is and our part in that task. Certainly there has been, during the last few years, a more widespread and studious effort to know and appreciate the whole task committed to us. The correspondence and reports coming to the office of the Commission tell of a splendid spirit evidenced among our people throughout all the country.

Another Conversion

By A. D. BLAKESLEE, Lapeer, Michigan

I HAVE just finished reading the article in the November AMERICAN MISSIONARY entitled "Colonel Kling's Conversion" and am reminded of an incident of nearly fifty years ago.

We were at a meeting in Oberlin and that we might get near together were in the sloping seats of the gallery at the First Church. The pastor of the church at Strongsville was speaking and seated about two pews before him was Miss Porter, a missionary from China. He told of an experience in a former pastorate.

"A good deacon," he said, "well-to-do in this world's goods, did not believe in missions and would give nothing. When a collection was taken, he would sit up straight and pay no attention to the contribution box. One Sunday, I preached a sermon on the Christian's duty to give for missions and I noticed that the dea-

con winced, but when the offering was taken, as usual, he gave nothing.

"The next morning before breakfast, there was a rap at my door. I opened it and there stood the old deacon. Looking up at me he said, 'Parson, your sermon yesterday hit me hard, yet I gave nothing and I have not slept a wink all night long.' Out came his pocket-book and I thought I was going to get a good contribution, but he gave me just twenty-five cents." At this we all smiled and Miss Porter threw back her head and laughed outright. The speaker, pointing his finger at her, said, "Miss Porter, that twenty-five cents was the entering wedge; that twenty-five cents opened the deacon's pocket-book. At the next collection taken it was not cents but dollars and at the last collection taken before I left that charge the good deacon put in his check for five hundred dollars."

Apportionment Receipts

As Reported by the Treasurers of all Congregational Societies

For the Month of November

For Calendar Year to December 1

	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B. C. F. M..	\$42,587	\$42,224	\$363	.....	\$506,805	\$462,804	\$44,001	.....
W. B. M.....	11,316	11,527	.....	211	211,265	213,255	.....	1,990
W. B. M. I....	37,034	40,846	.....	3,812	128,034	139,766	.....	11,732
W. B. M. P....	2,632	2,610	22	.....	25,118	25,161	.....	43
C. E. S.....	6,242	8,526	.....	2,284	64,933	66,081	.....	1,148
C. B. Society...	14,389	14,731	.....	342	100,309	103,742	.....	3,433
C. H. M. S....	17,413	18,222	.....	809	119,764	123,457	.....	3,693
A. M. A.....	17,790	18,855	.....	1,065	188,598	193,940	.....	5,342
C. S. S. E. S....	3,279	3,638	.....	359	39,775	44,659	.....	4,884
C. B. M. R....	4,521	4,938	.....	417	49,119	51,118	.....	1,999
Annuity Fund..	1,653	1,701	.....	48	13,275	13,050	225	.....
Found. for Ed..	3,498	4,607	.....	1,109	33,445	24,182	9,263	.....
Totals.....	\$162,354	\$172,442	\$385	\$10,456	\$1,480,440	\$1,461,215	\$53,489	\$34,264

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.



## CONGREGATIONAL HOME MISSIONARY SOCIETY

THE Sunday School material for January, the month in which the Home Missionary Society makes a special effort to interest the pupils of the Church Schools of the denomination in its work, is ready for distribution. It consists of a dialogue, entitled "The Discovery of America," prepared by Rev Henry M. Bowden of our Department of Foreign-Speaking Work, and a story, "Elizabeth and the Ten Commandments." Both relate to the home mission study theme for this year, namely, "The Slav in America." Samples have been forwarded to all Sunday School superintendents.

The new pamphlet on Rural Work, "An Adventure in Ministerial and Church Efficiency," is meeting with warm acceptance by those who are in a position to judge of its merit. It embodies an interesting experiment in the conduct of rural work as it is being tried out in New Hampshire under the auspices of the state conference and of Dr. Dana of our Department of Rural Work. This plan is adaptable to every sort of rural parish and will probably be put into operation in a number of states in the near future.

Dr. Gregory J. Powell, for many years Superintendent of Montana and more recently Associate Superintendent, has accepted the call to the pastorate of the church at Ballantine in that state. His last report contains the following statement: "This is the three hundred and twelfth report I have made, not including some thirty-six submitted when I was Superintendent of the Black Hills and Northern Wyoming District. As I retire from the service of the Congregational Home Missionary Society I think of the men in the New York office with whom it has been my privilege to associate. It has been a goodly fellowship. The work in this state is in good hands and I feel confident that the men now in harness will carry it forward in a statesman-like way."

At the recent Annual Meeting of the Society at Washington, it was voted to undertake a definite financial responsibility toward relieving tuberculosis in the Southwest. It is expected that a beginning may be made in Albuquerque. Other centers where the problem is acute are El Paso, Nogales and Phoenix. It is hoped that this great need will find ready response among our churches all over the land. Funds should be sent to the Society designated.

THE AMERICAN MISSIONARY is in receipt of encouraging news from seminary sources. The students of Chicago Theological Seminary have organized a Country Life Club. The name is unique: the Klod and Kernel Klub. The title is appropriate. It may be prophetic, a sanctifying of iniquitous letters, K. K. K. Congratulations to Chicago Seminary, and may other seminaries see the light and follow suit.

Rev. Robert Allingham, D.D., who is in charge of our work at Fort Collins, Colorado, reports the reception of twenty-eight new members since September first. He is at work on a plan to bring the total membership up to one hundred and sixty by the first of January.

Superintendent Carroll, of the Middle Atlantic District, is the recipient of a unique gift: a clock made from five pieces of anthracite coal, and the Second Church of Lansford, Pennsylvania, is the donor. The coal was mined and the clock made in the immediate vicinity of the town. It is a beautifully artistic piece of work and is made of the finest grain anthracite in the world—the kind which admits of a very high polish. Dr. Carroll says it is an excellent timepiece. We doubt if he ever was late for an appointment unless trains were not running according to schedule, but judging from his appreciation of the gift we are inclined to believe that he will keep still further ahead of the procession.

A student worker in a Colorado Larger Parish found his work during the past summer of surpassing interest. He writes: "How these young folks do love to sing! My last choir practice night with them was scheduled to be a community night entertainment. It rained so hard that a dance was called off, but thirteen young people came to the entertainment. We sang songs, played games and had some readings. I had come supplied with books of poetry,—Riley, Service, and 'One Hundred and One World's Best Poems.' I was afraid my audience would not care for them, but they clamored for more until a late hour. I fear we sometimes fail to put a sufficiently high estimate on the literary taste of our young people."

The Larger Parish method is being increasingly used. Maine seems to be leading off. In addition to the Aroostook Larger Parish, the Director of The Department of Rural Work has during the summer had a part in launching two more. Rev. Leo Hanchett of Kent, Connecticut, has been called to inaugurate the Mt. Desert Larger Parish of Mt. Desert Island, and Rev. Wilbur Bull has already gone to inaugurate the Oxford Hills Larger Parish, in western Maine. These two parishes are significant in that they are, to some extent inter-denominational. Dr. Dana has just returned from Cortland, New York, and Le Raysville, Pennsylvania. At the former place, Rev. Lewis Spooner is starting a very efficient work centering in the Second Congregational Church, of Cortland but taking in the two additional outside points of Summer Hill and Groton City. At Le Raysville, Pennsylvania, Rev. C. C. Haun is just beginning what is likely to be one of the largest and best Larger Parishes in the country. All of this is in line with modern methods of church activity. In all of these parishes the people are intensely interested in the new programs of work.



# Making the Church Life an Asset to the Community

By REV. HARRY R. HARRIS, *New Rockford, North Dakota*



THE DAILY VACATION BIBLE SCHOOL

**N**ORTH DAKOTA is a great state. We have heard much in recent years of "Mighty Montana in the making," but if present efforts are a true indication of the spirit of North Dakota, within the next few years the other states are going to hear more of North Dakota than they have in the past.

Much has been said of North Dakota's experiments in government ownership, and other, to some, expensive and unwise ventures. But the state is not "down and out"; she is just bracing herself for a new forward movement that will make her broad acres attractive to those seeking new homes.

New Rockford claims to be the midwest city of the North Dakota plains. It is on the latest short cut line of the Great Northern Railway. A city of twenty-two hundred people who had the daring to attempt the removal of the state capital from Bismarck to its own environs, is a city not to be despised. Of course, the scheme was nipped in the bud by the powers that be; but the spirit of New Rockford is just as progressive now as it was in the past.

To the south of New Rockford, distant seven miles, is the village of Barlow. It is named in honor of the man who, as one of the first settlers, laid the foundation of this community center. Forty years ago there were no roads except prairie trails in this vast region. Away toward the southwest could be seen the rugged outlines of the Hawk's Nest, upon the top of which can even now be found the temporary fortifications, such as rifle pits, established by General Sully in his campaign against the hostile Indians in 1863. Except for the scrub oak of these hills, there were no trees to be seen in any direction, and no landmarks of any kind to comfort and cheer the travelers across the plains. To talk with these old settlers, of whom a large number are still with us, is to listen to tales of heroism and fortitude in the midst of privations and hardships that are in striking contrast to the conditions that obtain in these modern times.

Our little church was established here twenty-four years ago. It has had its joys and its sorrows, its victories and its defeats, but through all the years the heroic patience of the pioneers has been manifest.

It has a real place in the community and renders a distinctive service. But for its services there would

be no religious educational facilities for the fifty children who are in its Sunday School. In the church activities there are members of many faiths, but these are very largely merged in the desire to make the life of the church an asset to the whole community.

Sixteen miles to the south and east of New Rockford is the village of Brantford. This little village flourished during the years of the Great War, but hard times have fallen upon the inhabitants. The two banks failed about four years ago and the ready cash of the community was tied up. The depositors have received one small dividend, and the loss has caused great distress. Some merchants were unable to make good their losses, and the mortgages on their property took all they possessed. Others have moved away for other reasons and what was a thriving community five years ago is now bravely trying to get a footing for a new start.

Here again are a few people who have given unstintingly of their time and means in order that the work of the church and Sunday School might be maintained. Before the hard times came they had a resident pastor. The well-built and commodious church was scarcely erected ere they undertook to provide a parsonage. Through the help of the Church Building Society, a neat and cosy house was built by the side of the church. They had taxed themselves to the limit by these building operations and pastoral support, and then the crash came. Families moved away, financial support dropped off and the pastor was forced to leave. For about the space of three years they had no pastoral services of any kind. Yet they maintained the Sunday School, settled bills that were to have been cared for by subscriptions that were never paid, gave each year a considerable portion of their apportionment to benevolences, and met promptly the quarterly payments due on the parsonage loan.

At the present time there are only about twenty families living in Brantford. Of these over one-half are members of a Norwegian Lutheran church some five miles out in the country. The remainder are divided among the Nazarenes, Brethren and Congregationalists. The Sunday School ministers to all the children of the community and denominational lines are entirely ignored in the educational program. They



sense the real need of the boys and girls, many of whom will grow up to leave for other localities, and they give of their best in their service for the children.

The remarkable thing in all these isolated commu-

nities is the fact that there are always some who are ready to contribute for the well-being of the place. There is one family in particular, carrying more than its share of community responsibility. If there are fires to be built C. does it. If there are to be services, C. makes all the arrangements. If there is some need outside of our fellowship, it is C. who bears the larger share in the preparation. And when I have to remain over night, I know where there is a welcome and a meal waiting my coming. Do these faithful servants receive the thanks that is due them from the community? Oh, no! Too often it is taken for granted that they are only doing their duty. But their kindness and faithfulness are not lost sight of by Him who sees and knows the needs of his little ones.

I must also speak of the vast territory that is at

present untouched by the church forces. Due to the overzealous denominational spirit of former leaders of the churches of North Dakota, every little community has been overchurched. The waste of money in the establishment of these weaklings, many of which have not functioned for years, is a disgrace to our Christian profession. Had there been more of the spirit of Christ in the hearts of these leaders, there would be in nearly every community today a church that would be ministering to the needs of the surrounding country. The weakness of the work in villages as a result of this division results in almost complete neglect of the surrounding country. From my own observation I would judge that in the eastern twelve townships of this country, having a population of probably twelve hundred, less than twenty per cent attend the irregular services offered them. Of them the words of the Psalmist seem to be true, "No man careth for my soul."

For the past two years I have endeavored to give these people what service I could, but it has been very

little in comparison to the need. In pastoral service I have ministered to families many miles to the east, north, and west. I could wish that I had the power to do more, and that the way would open up for a larger service to the rural population. This is the great task that confronts the churches of North Dakota: the giving of an adequate ministry to the rural population. It is often necessary for country churches to adjust themselves to constantly changing pastors rather than to an onward moving program. As I see things there must be a closer linking up of the forces that seek for approved methods in agriculture and the forces that seek for better social and moral conditions. It is not enough to stress the material advantages of modern methods. The higher ideals and values of life must be equally stressed if these efforts are to succeed.

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## A Finnish Field of Northern Minnesota

By REV. AUGUST LAPPALA, Cloquet, Minnesota

**T**HROUGH this article I wish to bring three things to the attention of the reader: first, a vision of the field; second, the needs of the field, and third, something of what has been done to meet these needs.

Northern Minnesota is largely cut-over timber territory. The best of the lumber is gone. The cut-over lands are gradually yielding to the pioneer's axe, and many a solid forest is now a busy farming community. A large per cent of the pioneers are Finns. In St. Louis county alone, they constitute seventy-five per cent of the rural population. A large per cent of the miners working in the iron mines are also



AN AFTERNOON SERVICE IN THE COUNTRY



A MODERN FARM



Finns, making the total Finnish population around forty thousand.

The Finnish Lutheran denomination, including its three major branches, reaches only about twenty-five per cent of these people. In some of the communities all three competitive churches of the three branches are working while in others thousands of Finns are without religious care. It is not an unusual thing to find children and young people in the 'teen age who have never seen a Bible nor heard the gospel message.

The communist agitators have taken advantage of these conditions. They have by aggressive and thorough propaganda spread their doctrines. They have several printing presses, newspapers, well-paid agitators, and strong organizations. These organizations are the centers of the social activities in many communities, and naturally this net brings in a large draught. They well realize the importance of training the children, and they audaciously use the public schools to conduct their vacation schools for the children. Some of the organizations conduct schools on Sundays. The gist of their teaching is hatred against religion and government. Every community, large or small, has been reached, and the effort has produced an abundant harvest. But happily the door is now opening for aggressive Christian work. Sectarianism, and discord within the communist ranks have set many people thinking for themselves. They are realizing the fruits of the teachings within their ranks. Hatred, discord and hair-splitting controversies over ideas and convictions are opening hearts and homes to the gospel of Jesus Christ.

As was stated before, about twenty-five per cent are reached by the Finnish Lutheran denomination with its different sects. Commendable work has been done and their constituency constitutes the more progressive, thrifty and sturdy element of the Finnish race. Churches and parsonages have been built. They support their ministers without any outside help, but comparatively little pioneer home missionary work is done. There is a lack of vision and an indifference to the appalling percentage of the unchurched and unreached.

Until the year 1924 only one missionary was maintained by the Home Missionary Society. Now we have three missionaries on this field. The Finnish people are very sectarian and stubborn in their religious convictions. Consequently, there are many difficulties to overcome, but when the people once become influenced by missionary efforts they learn to understand our ideals.

Last year one of our missionaries traveled nine thousand eight hundred and sixty-five miles by automobile, and nine thousand three hundred and forty-nine miles by other means to make four hundred and seventy-seven visits to different homes. He addressed two hundred and four meetings and devoted thirty-five hours to religious training classes. Three churches have been organized during the past two years with a total adult membership of fifty-six.

Recently our Congregational missionary visited a Finnish community where about seventy families lived thirty miles from the nearest railroad or town. Some of the families had resided there over twenty years and they could remember that during that time two Finnish ministers had made two visits. Our missionary called on several families and a meeting was held in the schoolhouse. A large audience was present. He was then invited to spend the night in one of the homes. The father was intoxicated, and the mother

professed to be an infidel, but the little daughter, aged eleven, became the center of interest to the missionary. It was revealed in a conversation with her that she had never seen a Bible nor heard of Jesus Christ. When the Bible was displayed to her and the old story of Jesus and his love told, she exclaimed: "Oh, I would like to know him!" There are hundreds of children in these sparsely settled rural communities who would join her in this cry. But "how shall they believe in him whom they have not heard? And how shall they hear without a preacher?"

The Home Missionary Society has responded to the appeal with three missionaries, and although it seems that they can touch only a very few of the thousands who need the gospel, let us work and pray that soon more laborers may be sent to this harvest field.



REV. AUGUST LAPPALA



A SUNDAY SCHOOL IN A FINNISH RURAL COMMUNITY



## Our New German Friends

**S**UNDAY, November 8, was a great day in the history of St. Paul's Evangelical Protestant Church of Cincinnati, Ohio. It was the occasion of the celebration of the eightieth anniversary of the church's founding. The substantial building at the corner of Race and Fifteenth Streets, newly decorated and in gala attire for this important event, was well filled with an eager congregation at both morning and afternoon services. The pastor, Rev. Paul C. Bekeschus, Ph.D., had been responsible for a program which



REV. PAUL C. BEKESCHUS

covered the interests of both the German and English-speaking members of the church.

The morning service was bi-lingual, the first hymn being sung in German and the last hymn in English. Dr. Herman Obenhaus, the Superintendent of our German churches, preached the German sermon, his subject being, "Die Neutestamentliche Gemeinde," while Secretary Halliday preached the anniversary sermon in English. At the jubilee services in the afternoon greetings were received from Rev. Harry H. Ebersul, on behalf of the Congregational Conference of Ohio, and likewise from Superintendent Rothrock; from Rev. Paul Reikow on behalf of the Evangelical Protestant Conference and from Dr. Obenhaus, on behalf of the General Conference of German Congregational Churches. Three sons of the congregation now in the ministry presented greetings either orally or by letter. Other pastors who had part in the service were Rev. H. Haupt, Rev. E. E. Baum, Rev. R. W. Steiner, Rev. C. F. Schmidt, Rev. R. O. Ficken and Secretary Halliday, who delivered the jubilee address on "Remembering and Forgetting." The music was rendered by a large choir and was excellent. A notable feature of the program was the presentation to the church of a large altar Bible by the Daughters of America, Southern Ohio Council, Number 123. The ladies of the church served a bountiful dinner and supper to the visitors, and the breaking of bread together enabled all present to come into a hearty spirit of fellowship.

St. Paul's Church is one of the group of twenty-three independent German churches, organized as a Congregational Conference, which was received into the membership of the National Council at Washing-

ton. The complete list of these churches is as follows:

Churches	Pastors
CINCINNATI ASSOCIATION	
Batesville, Ind., St. Paul's	Rev. H. Flautz
Bridgeton, Ohio, First	Rev. Paul Schmidt
Cincinnati, Ohio, St. John's	Rev. Christian Thomsen
Cincinnati, Ohio, St. John's	Rev. Ernst Voss
Cincinnati, Ohio, St. Mark's	Rev. Carl F. O. Schmidt
Cincinnati, Ohio, St. Paul's	Rev. Paul O. Bekeschus
Cincinnati, Ohio, St. Peter's	Rev. Hans Haupt
John's Hill, Ky., St. John's	Rev. C. Schoenwandt
Newport, Ky., St. John's	Rev. Paul Reikow
Osgood, Ind., St. Peter's	Rev. Carl Horn
St. Louis, Mo.	Rev. J. G. Ross

PITTSBURGH ASSOCIATION	
Beaver Falls, Pa.	Rev. C. E. Schmidt
Homestead, Pa., St. Mark's	Rev. Paul Vogt
McKeesport, Pa., United	Rev. Gus. Schmidt
Pittsburgh, Pa., United	Rev. R. O. Eisele
Pittsburgh, Pa., Indep. United	Rev. Wm. K. Geese
Pittsburgh, Pa., Baum's Church	Rev. U. Haengäertner
Pittsburgh, Pa., Mt. Washington	Rev. B. R. Arends
Pittsburgh, Pa., United	Rev. M. Leiseder
Pittsburgh, Pa., Smithfield	Rev. C. A. Voss, D.D.
Tarentum, Pa.	Rev. M. Leiseder
Pittsburgh, Pa.	Rev. W. Fritzmeier
Pittsburgh, Pa.	Rev. Ch. Borgers

All indications point to a most cordial spirit of Christian fraternity both in the incoming churches and those of the English-speaking conferences. Our work in the region of Cincinnati and Pittsburgh will be greatly strengthened by the cooperation of these new sister churches.



ST. PAUL'S EVANGELICAL CHURCH



# A Daily Vacation Church School at the Top of the World

By REV. F. J. BISHOP, *Big Timber, Montana*

"In the beauty of the lilies Christ was born across the sea,  
With a glory in his bosom that transfigures you and me.  
As he died to make men holy, let us die to make men free,  
While God is marching on."

**S**O sang a noble army of Daily Vacation Church School boys and girls as they marched in God's greatest of all wonderlands this side the sea: "Yellowstone, the beautiful." And Christ was born

dreamer of dreams, saw angel faces smile, and what is more he caught the smile. The Psalmist says God led him besides the still waters and restored his soul. God was leading this little lad by the still waters, and God was very real to the little boy who wrote the big words in the little book. Would that he were as real to all of us.

The writer of this article was supposed to be the



THE DAILY VACATION BIBLE SCHOOL

again in the beauty of majestic snow-covered mountains, rock-rimmed canyons, crystalline pools, sparkling lakes, awe-inspiring hot springs and geysers, and the glory of it all transfigured us, and we sang again an old song with a new meaning:

"O beautiful for spacious skies,  
For amber waves of grain,  
For purple mountain majesties,  
Above the fruited plain.  
America! America!  
God shed his grace on thee,  
And crown thy good with brotherhood,  
From sea to shining sea."

As the songs echoed and reached across the canyons, a Daily Vacation Church School boy was writing in a little book. He was a small boy writing in a little book, but they were big words: "This day I dedicated my life to God, and pledged myself for Christian service."

Years before any white man had ever gazed on the beauty of Yellowstone Lake Indians had felt the thrill and the witchery of this queen of lakes, and as they gazed into the placid waters they saw the face of the Great Spirit.

The little lad, who wrote the big words in the little book, saw the face of the Great Spirit mirrored in the water, and as the camp fires flickered he saw shadows of angels amongst the firs, so he said. Some of us older heads, with too much experience and too little imagination, saw only shadows, but this boy, this

teacher of the little boy who wrote the big words in the little book; but in reality the boy was the teacher. With his faith unsullied by doubt or criticism; with his imagination, fresh, vivid, and free; with his love, whole-hearted, without reserve, strong, pure, this little boy, who wrote the big words in the little book was teaching me the old, old gospel.

"Except ye repent and become as little children, ye shall in no wise enter the kingdom of heaven." These were the words of the great teacher, and these also: "A little child shall lead them."

Yet I am comforted by the thought that old Eli taught the child Samuel, and if the grandfather of Girolamo Savonarola could not hear "the voices calling" yet he could lead young Girolamo out by the banks of the river Po, where the young child could hear them, and so



THE VACATION SCHOOL BEAR



it may be possible that more than one Daily Vacation Church School teacher has been teaching a young Savonarola, or a Wesley, or a Dwight L. Moody, or

Tomorrow I descend from the mountain—the Mount of Transfiguration—and go back to the lesser work of preaching. Yes; just that: the lesser work



A SETTING-UP EXERCISE.

a Frances Ridley Havergal, or a Florence Nightingale. Who knows or would dare to predict the future of the little boy who wrote the big words in the little book?

Daily Vacation Church School is over for this year. The children are back home again. I am alone in my cabin on the mountains, alone, not exactly. The spell of the yesterdays is still upon me, and I am beginning to hear voices, children's voices, and in the twilight I can see them marching as they sing.

"As he died to make men holy,  
Let us die to make men free,  
While God is marching on."

of preaching! It is the Samuels and the Timothies who write big words in little books. These boys and girls of the Church School are the hope of the world.

"What was the greatest sight you saw in Yellowstone Park?" I was asked a day or two ago, and I replied:

"A little boy writing in a little book: 'This day I dedicated my life to God, and pledged myself for Christian Service.'"

Is it worth while? The little boy who wrote the big words in the little book is the answer.



## An Italian-American Family and the Neighborhood Church

By REV. PHILIP M. ROSE, *East Hartford, Connecticut*



WILLINGTON, CONN., CHURCH. ITS DOORS ARE OPEN WIDE

THE REV. CANIO CERRETA has served many years in the Italian Congregational Church of the Redeemer, Bridgeport, Conn., in recent years a branch of the United Church of the city. Not many months since in conference with him by his fireside, I had this story from his lips.

"More than ten years ago," said Mr. Cerreta, "I was detained for several hours in the village of White Plains, New York. There I fell in friendly conversation with a fellow countryman, the inevitable Italian cobbler of the town. We spoke of many things heart to heart—of America, of his work, of his growing young family. As it came time for me to leave, I said to him, 'Friend, I leave with you one piece of advice. Choose some one of the Protestant churches of this town—I care not which one—the one most convenient for you, and send the little family of which you are so proud there. No matter who discourages you



and jeers at them, continue to have them go to this church. It will be your best line for helping them to get along in this strange America, and become the

certain clerical influence had written into the by-laws of my lodge that no member should send his children to the Protestant church. But I refused to yield, and in fact was expelled from the lodge. Then I brought suit in the Westchester County courts, won my case, and they were compelled to reinstate me. Then they turned around and elected me president of the society. All looked to see me take my revenge on my clerical enemy. But why should I? Was I not a Protestant? That is not our way.

"My family went to the American church and grew up in it. They found many friends among the young people and those who helped them along their way. All have gone to high school and even to college, or have good positions. I thank you, sir, for your good advice that day."

"There is one more chapter to this interesting story," said friend Cerreta, as he picked up from his parlor table a small volume elegantly bound. "Please turn to the last few lines of the preface, to the acknowledgments."

The book was "Modernism and the Church," well known to ministers and others, written by Dr. Leighton Parks, the veteran and honored rector of the great St. Bartholomew's parish of New York City. And there I read: "And my especial thanks are due to Miss Philomena Bianciardi, my secretary, who has been to me both eyes and brain." This Italian girl who in Dr. Parks' age and failing sight had become little short of a collaborator in the preparation of a great book was the first daughter of the White Plains cobbler's home.

The incidents of this story led the writer to two speculations: one, if friend Cerreta, a passer-by, had not offered his advice, would the White Plains church, by pastor or members, have ever visualized this Italian family as possible constituency and invited them



SOUTH CHURCH, HARTFORD, CONN., WHERE ITALIANS ARE ALWAYS WELCOME

good citizens you desire. And they will be welcome, and will find the friends who will help them to gain the education and business position you wish for them.' Then I went away.

"Ten years went by, and only this last summer did it fall to my lot to pass through White Plains again. But in the brief moment of my stop I ran upon my cobbler friend. We exchanged glad greetings, and as I turned to go, he said, 'Oh, can't you stop and meet my children? They will be home soon, and would want very much to see you.' 'But I do not know them. Why should they care to see me?' 'Well, they think a lot of you.' 'Why?' 'You remember a piece of advice which you gave me these many years gone?' 'What advice?' 'To choose some Protestant church and send the family there. I did that little thing. My wife and I went over the names of the Protestant churches of this town and picked out one. The First Presbyterian Church was the handiest for us. And it has all come out just as you said.

"To be sure I had my troubles. A



CHURCH, DERBY, CONN. CONVINCED ITALIANS ARE ITS CHARGE



to its fellowship?; two, if it had been another church, would it have had the friendliness and democracy to welcome and hold socially in its midst the family of a lowly but proud immigrant?

Under the present circumstances of Americanization and assimilation with immigrants—Italians for example—omnipresent within the area of our parishes, by far the larger part of any evangelization which may come to pass will come about through the efforts of the American churches. How many pastors and workers, before dismissing the group as completely Roman

Catholic, are approaching these families with friendly visitation at least once? And the members of how many churches, once these Americans of foreign tongue are touched, seek to make them socially at home in the worship, the work and the play of the church, so that they gladly stay, grow up in the church and are assimilated to it? Wisdom would say that such attentions to immigrant neighbors are a vital part of the hope of many of our churches, of survival on the part of many of our churches not to speak of their community worth.

## The Finns in Southern California

By REV. SAMUEL NEVALA, *Reedley, California*

A FEW years ago, one warm summer evening, there was gathered a group of Finnish people from Reedley and vicinity at the River Bend School to hold Sunday evening service. On this occasion Dr. F. E. Emrich of Boston preached, which sermon I translated into the Finnish language. It was about that time that the actual work, with the help of the Congregational Home Missionary Society, started in Reedley. Dr. Emrich was here then in the San Joaquin Valley for the first time and feeling the summer heat, I remember he jokingly remarked at the beginning of the service, "I did not think I would find any Finns here; I thought they all liked to live in an ice-box." It is true that the Finns are used to the colder climates and therefore more are found in the Northern and Eastern states but nevertheless there are quite a few here in Southern California in the vicinity of Reedley, Los Angeles and San Pedro.

Beginning our work here in Reedley we kept our meetings at the aforesaid schoolhouse for about one year. In the year 1921, with the help of the Congregational Church Building Society, we built a small church which is the first Finnish Congregational church in the state of California and in this church we have continued our work. During the last two or three years this work has suffered somewhat because of the financial crisis which has been and still is dominant here in the valley among the fruit growers. We hope that better times are in

store for us in the near future. The following year the parsonage was built by the church which during these hard times is quite an aid to this small work..

During my entire stay here in Reedley I have divided part of my time with the Finnish people in Los Angeles. There, also, a Finnish Congregational church was organized in 1921. Although as yet the membership is small, the work has been continued quite successfully. By the evangelistic work the church of Los Angeles has tried to reach the Finnish people of San Pedro as much as possible. The congregation in Los Angeles has bought a lot for the church building which is valued at three thousand dollars and has clear deed to it. It is in a good location not far from the Exposition Park.

We also have a good beginning in the building fund and at present we are trying to raise more and therefore we hope that in the near future we will be able to construct a Finnish Congregational church in this western metropolis which is badly needed since the Finnish people have no kind of a meeting-place of their own and the population of the Finns in this city is gradually growing.

Rev. Henry M. Bowden, the director of the foreign-speaking work of the Congregational Home Missionary Society, has been with us three different times bringing with him encouraging and wise instructions for which we are very thankful. Last year Rev. K. F. Henrikson visited us, and we found his visit



REV. SAMUEL NEVALA



PART OF THE REEDLEY SUNDAY SCHOOL





GOOD CHRISTIANS AND FINE CITIZENS

encouraging to our work in a number of ways.

We are very grateful to the Congregational Home Missionary Society and the Congregational Church Building Society, by whose generous help we were able

to begin this work and continue it. May the Lord continually bless the good work which these two societies are doing among the Finnish people and also among many other nationalities.



### A Friend in Need

**L**AST year a certain missionary pastor and his wife who are located on a Western field found themselves alone and planned for a winter together with no one else in their home. It developed, however, that a young girl who was struggling for an education could not attend school unless an opportunity was afforded her to work for her board. She had attended school in that district for two or three years, but her progress had been so slow that the people in charge of finding homes for out-of-town students did not feel like making any extra efforts to place her for another school year. The pastor and his wife decided to forego their winter alone and give her an opportunity to continue her studies.

Apparently feeling that here was an opportunity to

redeem herself, she entered upon her studies with energy and determination and passed her examinations most creditably. She showed her appreciation of the assistance given by the pastor and his wife by performing the household tasks required of her cheerfully and conscientiously. What is better, she became a Christian, united with the church, led the Endeavor meetings, and assisted in many ways.

Perhaps the young student owes more to the mistress of the manse than appears on the surface, but one thing is certain: home missionary women have lifted the privilege of sacrifice above the mere duty of contributing money to the cause, and in this instance it meant much where the spiritual and temporal welfare of a young girl were concerned.



General Missionary Samuel Holden supplied Kinder Parish, Louisiana, during the absence of the pastor, Reverend Paul Leeds, on the Promotional Campaign. He rendered faithful service. His weekly program, inherited from Pastor Leeds, included three preaching services each Sunday, plus teaching in two Sabbath

Schools and a service every night of the week except Monday. This, and the usual calls for pastoral ministries, kept a supply busy. Mr. Leeds has, for a third of a century, made himself the prime factor in the religious and community life of Allen and Calcasieu Parishes and, indeed, of Southern Louisiana.



## THE AMERICAN MISSIONARY ASSOCIATION

### Greetings From Commission on Inter-racial Cooperation to the National Council of Congregational Churches, Washington

**I**N APPRECIATION of the pioneer work and sustained interest of your denomination in the cause of Negro education in the South, the Commission on Inter-racial Cooperation, an inter-racial group of Southern men and women, sends hearty greetings to the National Council. The sacrificial lives of your missionaries to the freedom and the gifts which have made possible their outpouring in this cause have been valuable beyond measure, not only in raising up among the Negroes a trained, Christian leadership, but also in stimulating the conscience of the white South to a deeper sense of duty and assumption of responsibility. For this unselfish service, both races in the South owe you a debt of gratitude—a debt which can be paid only by the highest possible development among us of common Christian civilization based on justice, good will and cooperation. To that end the efforts of this Commission are devoted through every means in its power.

We rejoice with you that sectionalism is disappearing and that attitudes on human issues are no longer determined wholly as of yore by geographical lines. The voices of Southern men and women, lifted in

behalf of justice for Negroes, have increased many fold in recent years. The paternal attitude is being abandoned in favor of a recognition that white and colored Americans must work together for the establishment of the democratic ideals of Christianity. Multitudes

are awake to the fact that the problem of racial adjustment in the South is a challenge to Christianity which must be answered—and that speedily.

Yet in the midst of these encouraging signs the task of bringing this awakening to the masses continues vast and baffling. Lynchings, though reduced seventy-five per cent in the last three years, still persist in certain quarters and cry out to God in our condemnation. Racial intolerance has recently assumed new and insidious forms. Economic

injustice and social discriminations still blight America's treatment of the racial minority.

We pray that the wisdom and courage which inspired your early pioneers in Negro education may abide with you as you face the new and difficult task of the present. We crave a continued interest in your prayers and assure you of our desire to cooperate to the fullest in the work of your Council in the South.

1926

'Tis the world's winter;  
Autumn and summer  
Are gone long ago,  
Earth is dry to the center,  
But spring a new comer—  
A spring rich and strange,  
Shall make the winds blow  
Round and round,  
Through and through,  
Here and there,  
Till the air  
And the ground  
Shall be filled with life anew.

—Tennyson.

### The Upward Trend in Negro Education

#### Findings of a Rapid Trip

By Secretary HOWARD A. BRIDGMAN

**O**NE does not need to travel far and wide throughout the Southland, or to stay many days in one place in order to gain a just and encouraging conception of the nature and promise of the work carried on by our American Missionary Association schools. A longer visit at each institution than that which Secretary Leiper and I were able to make in recent weeks would, doubtless, have increased our store of information and given time to become better acquainted with the half-hundred or more workers, mere contact with whom was an inspiration. But a prolonged sojourn would probably have only confirmed the impressions of a casual visit.

One was that of the fairly satisfactory outward equipment possessed by most of the institutions visited, from Cappahosic, Virginia, and thence along the line to Bricks at Enfield; Avery, Charleston; Dorchester, McIntosh; Allen Normal, Thomasville; Ballard, Macon; and winding up at Brewer in Greenwood, South Carolina. Accommodations are too cramped in a number of places in view of the growth of the enrollment, but a wise use of quarters already available, willingness to get along with temporary makeshifts, and the really modern facilities and accessories in evidence here and there, make one feel that the Association's investment in brick, stone and wood, and



in classroom furnishings, is on the whole attractive and adapted to its varied uses. The scrupulous neatness of the buildings and their surroundings particularly impressed me.

The varying types of schools interested us. More than half of those visited are directed and entirely administered locally by colored principals and teachers.

The quality of the Negro teachers and principals, gifted with executive ability, in touch with modern scholarship; men and women of good sense, patiently bearing still-existing disabilities and handicaps, their happiness in what they are doing, the younger Negro women teachers representing the flower of their race, gracious, polished, self-poised, capable.

In another group the participation of whites and Negroes is about equal. In both groups the wheels seem to be running smoothly. The visitor could not doubt that the colored man or the colored woman is not behind his white brother or the colored woman behind her white sister in executive gifts. Each of these principals is, of course, building for the future years, and dreams dreams of enlarged plants and of further outreach into the local community, but they all keep their feet on the solid ground and do their day's work as well as they can, after the fashion which Lord Grey in his recent "Memoirs" suggests for diplomats and prime ministers.

The increasing tendency to develop local and racial support is another bright spot in the picture. Principal Cox in Charleston, as we went through one of the classrooms, pointed to desks which pupils in that room had obtained through gifts and solicitations. Miss Moore at Dorchester waxed enthusiastic as she told of the way in which she bears down upon the local farmers when they might be disposed to ask more in the way of free or reduced tuition than they could grant. Her method is to anticipate such a request by asking, "How much are you going to do for the school? You sold your cotton for a pretty good price this year, and you have some money in the bank. Why shouldn't you carry part of the load?" Schools like Ballard are every year benefited by the responses of alumni, who provide scholarships for those coming after them. At this rate of progress, future annual reports of the American Missionary Association will show that the expense of running these schools is being met to a far larger extent than it is now by those who profit through them, and it is already a creditable one-third of the whole budget, viewing the work in the large.

The happiness of the workers, their willingness to endure continued social disadvantages, their disposition not to brood over real or fancied injuries, their satis-

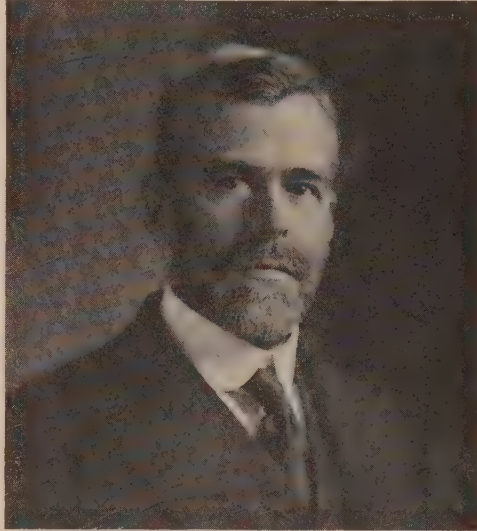
faction in serving the neediest and most unbefriended in their flock, made a deep impression upon me. They are too busy to spend much time in protesting against their wrongs, whatever their inward feeling may be, and in most cases we found a fair, and in some cases a notable degree of cooperation with the local white residents who have come to see that a high-class school for the colored boys and girls is a boon to any community. Said one of the principals to me, a colored man trained in our best Northern institutes, "I want

to stay here long enough to show the white people of this region that my own people can move upward and onward and become worthy and respected citizens of the Republic."

But perhaps the most lasting thought which I brought North after thinking day after day almost exclusively on the so-called race problem, after studying it a bit in the darkest rural belt of Georgia, and in large cities like Charleston, Savannah, Macon and Atlanta, and after talking with dozens of people of both races in schools, in homes and on the train, will be the thought of ten large groups of colored young men and young women, boys and girls, before whom I sat long enough to get the impact of their earnestness and

high purpose. Alert, intelligent, responsive, ambitious, they represent the flower and the hope of the colored race in America today. The calibre of the hundreds of students, viewed, in a certain sense, at random out of the seven thousand on the roll of the Association schools. They too represent a new day and the great advance, are industrious, ready to secure an education, aspiring. Their great eyes search you as you face them, as if they were evaluating the sincerity of your words and through you are judging the white people of America. They are the new generation, modern in their whole outlook upon life. They will never be content to be servitors of a race that considers itself in every way and to the last man superior to them. They will be patient because they are being trained in the ethics and spirit of Jesus Christ, but in time they will claim their proper place and their due recognition from their fellow Americans. For such young men and young women we must do more than provide the contents of missionary barrels. We must work with them as well as for them in behalf of common ends of justice and progress.

God be praised that in the South today there is an increasing number of white men and women, fair and honest enough to see the danger of racial clashes, brave and patient enough to avert through common conference and action, collisions and outbreaks, and Christian enough to try with all their might and main to apply the principles and spirit of Jesus Christ to an exceedingly complicated, but by no means baffling and insoluble problem. In no part of the world today



HOWARD A. BRIDGMAN, D.D.



has any movement been begun looking to human betterment which represents a greater degree of courage, consecration, and I think I may add wisdom, than the Commission on Inter-racial Cooperation. Perhaps the most memorable hours while we were away were spent in a heart-to-heart, frank, brotherly talk with Dr. Will Alexander, Professor Plato Durham, and Rev. D. Witherspoon Dodge, of Atlanta. These, with a few others like-minded, constitute the soul and dynamic force of this splendid movement. It will not

accomplish everything all at once, and it will fail here and there for the time being, but it must succeed in God's good time, for his spirit is behind and within it.

The rising tide of good-will toward the Negroes on the part of open-eyed, big-souled, thoroughly Christianized white men and women of the South is full of significance. They are the ones who will determine the peace and progress of the future years all over the fair Southland.

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## Reverend William Chauncey Pond, D.D.

By C. S. NASH, D.D.

**I**N the death of the Rev. William Chauncey Pond, D.D., there passed one who was truly a California pioneer, a wise and enthusiastic leader, a real Christian hero.

Dr. Pond was born in Cambridgeport, Massachusetts, in 1830, and was graduated from Bowdoin College in 1848 and from Bangor Theological Seminary in 1852. He was the son of the Rev. Dr. Enoch Pond, president and professor in Bangor Seminary for fifty years. On graduating from the seminary the son was ordained to the ministry and sailed with his bride around Cape Horn for California. They both had given their lives to foreign missions, and no part of the world seemed more truly foreign at that time than California. And the long service rendered in that state became more genuinely and fruitfully foreign than could then be foreseen.

Dr. Pond's life work falls quite distinctly into three divisions: his pastorates, his service to Pacific Theological Seminary, and his Chinese work. He held five regular pastorates, North San Francisco, Downieville, Petaluma, San Francisco, Third, and San Francisco, Bethany. This phase of his work extended from 1853 to 1906. Three of these churches Dr. Pond himself organized. The North San Francisco and the Downieville churches disbanded later owing to shifting population. More recently San Francisco, Third, has become the Mission Park Church and San Francisco Bethany, has federated with a Presbyterian church. It should be added that Dr. Pond was the real founder of the Chinese Congregational Church of San Francisco and of several other Chinese churches in the state. This pastoral service of fifty-three years was notable in length and greatly so in spiritual fruitage, a sufficient life work in itself.

Dr. Pond's important service in the founding and development of Pacific Theological Seminary, now Pacific School of Religion, extended through many years. He was a member of the committee appointed in 1865 by the General Association of Congregational Churches of California to overture other denomina-

tions in favor of founding a union theological seminary. That attempt failing, the Congregationalists took alone the heroic step of creating their own seminary when there were only thirty-two Congregational churches in the whole of California and only three of these had a membership of one hundred or more.

Through all the strenuous years Dr. Pond was a leader in preserving the seminary alive and bringing it to assured permanence. It is true that Dr. Pond performed a great part of the direct financial labor indispensable to the growth of the young unendowed institution. Its present maturity and equipment are due in large measure to his financial prowess and unflinching devotion.

It is probably true that Dr. Pond's work for the Chinese was the most fruitful and far-reaching portion of his life work. It may be said to have begun in earnest in 1873 with the founding of Bethany Church and the reception of Chinese into church membership. Thenceforward to the end of his life this work went on without a break in unreserved devotion. For thirty years Chinese members



WILLIAM CHAUNCEY POND, D.D.

formed a considerable portion of Bethany Church and occupied pews every Sunday. At length in 1904 they were dismissed to organize the Chinese Congregational Church located conveniently in Chinatown. It has continued to flourish and now reports a membership of two hundred and forty-eight. For years until his death the Rev. Jee Gam was pastor of the church and always a most intimate co-laborer with Dr. Pond. As superintendent of Chinese work in California under the American Missionary Association, Dr. Pond organized and cared for forty-nine missions in all, though never more than twenty-three at any one time. The Chinese have been perforce a shifting population in California and missions among them have risen and fallen. Beyond all records an unknown amount of Christian good has certainly been done, and it is still proceeding under Dr. George W. Hinman's efficient superintendence. Dr. Pond has testified that more than three thousand five hundred Chinese were reported to him as having been brought to Christ. How far-reaching the influences



are no man can tell. Chinese are constantly returning to their home land. In 1885 the China Congregational Missionary Society was formed by California Chinese for missionary service in South China in co-operation with the American Board, and this society is still contributing annual funds. Dr. Pond endeared himself to the Chinese and exerted profound influence over them. His devotion to them was so complete that he continued to visit the missions when he hardly had strength to travel. His spirit will go marching on savingly among them both in California and in China.

If one attempts to characterize Dr. Pond as a Christian and brother beloved among his friends and fellow workers, three things rise to be mentioned. First, his hospitable and progressive mind. He was ready for all truth and quite sure to be among the first to reach it. His brethren always held him to be one of the most advanced in religious thought. Second, his brotherliness. His sympathy was quick and genuine.



## Zigzagging Through Dixie

By ALBON LEWIS HOLSEY

**T**RAVEL is a liberal education. For the American Negro, it is not only an education, but an adventure.

I once heard a colored man say that he would rather live in the South than in the North because in the South he knew where he could go and could not go, while in the North he was likely to run into unexpected discriminations at any time.

His theory is correct in a general way, for the tradition of racial separation in public accommodations in the South is so well known that mistakes seldom if ever occur. On the other hand there are customs in almost every Southern community which are just as confusing to the colored traveler as the uncertainties of the North.

My recent tour of the South reminded me of a story told about a colored taxi driver who was brought before a judge in a small Southern city charged with having run down a pedestrian.

"When you are driving a car," said the judge, "and you see you are about to hit some person, you should zigzag your car."

"I shore did zigzag, your honor," said the colored man, "but dat man was zigzaggin' too and he zigged so much faster dan I could zag dat it just nacherly give me de swimmin' in de head, an' dat's how come me to hit 'im."

I arrived in Memphis at 6:20 a. m., after an all-night ride in the Jim Crow car, it having been impossible, of course, to secure Pullman accommodations.

Having slept as best I could on the car seat, I was awakened by the porter calling out, "Memphis is the next stop." As we were entering the Union Station, I hastily arranged my toilet, the facilities for which were limited to my own towel, which had been dampened from the water cooler. I had about forty minutes to transfer to the Illinois Central Station; get some breakfast and catch a train for Little Rock.

Among the few colored passengers was a weary little woman with an infant in her arms and another child

He would at any time go the second mile to be helpful. Third, his conscious fellowship with Christ. This was his inmost life and the spring of his motives. He was sure of his Master's actual presence and guidance. He always acted on what he deemed to be Christ's immediate word to him. This kept his spirit true and bright and gave decision and confidence to his leadership.

His funeral in the First Congregational Church of San Francisco was attended by a large company. The whole service was on the high level of victory and immortality. Specially touching features were the presence of a group of members of the Chi Psi fraternity in which Dr. Pond had always kept his contacts fresh, and the presence of a large group of Chinese men, women and children; these were given special seating, not to segregate them, but to honor them, and to impress upon the rest of the assembly the widespread significance of Dr. Pond's life.

about three years old. Notwithstanding the fact that I had a suitcase, a hand bag, and a brief case of my own to look after, I felt that I must help this struggling woman with her children and luggage.

"Just a moment, madam," I said. "I will get a Red Cap to help with our luggage."

I stepped off the train and much to my surprise found that the Red Caps at the Union Station are white boys. However, I gathered up courage to hail one, but he turned his head and walked past me to the Pullman cars further down the platform. About that time, the colored train porter came along and I asked him about the Red Caps.

"They don't serve colored passengers," he said.

The "White Waiting Room" at the Memphis Station is so arranged that the white passengers may very conveniently reach the taxicabs while colored passengers must carry their luggage through the "Colored Waiting Room" down the long flight of steps to the street.

My next experience was with a Yellow Cab. The driver saw me standing on the sidewalk with my luggage and drew up to the curbing. When he was about to speak to me he discovered that I was colored and immediately sped away flinging an oath at me as he left.

After waiting ten or fifteen minutes without seeing a colored taxicab, I finally hired a colored man with a one-horse dray to take my bags to the other station and climbed upon the wagon and rode on the seat beside him to the Illinois Central Station.

Four hours later I was in Little Rock and a colored Red Cap had my bags. As we emerged from the station he whistled for a Yellow Cab. With the Memphis experience fresh in my mind, I said to him, "Don't call a Yellow Cab. Get me a colored taxi. Don't you see I am a colored man?"

"Oh, that's all right," said the Red Cap. "They carry colored passengers here."

When I reached my stopping place, the white driver of the Yellow Cab—much to my amazement—opened



the door for me and took my bags to the steps.

While in Little Rock, a friend suggested my taking a side trip to Pine Bluff in an interurban bus.

"Do they allow colored people to ride in them here?" I asked.

"Why, certainly," replied my friend.

I pulled from my pocket a newspaper and showed my friend a news report about a prominent colored man in North Carolina who had been ejected from a bus in Raleigh. "Queer, isn't it?" we said in chorus, "In a state like North Carolina."

Even the street cars have confusing customs in various cities. It is generally understood in the South that colored passengers occupy the rear seats in street cars and the whites the front ones and yet I came near getting into difficulties in Birmingham. When the car stopped I started to get on at the rear and was shocked to have the conductor tell me to enter from the front. Then I found that in Birmingham the usual custom is reversed and colored passengers occupy front seats and white passengers the back seats.

In Dallas, where I was making a strenuous effort to reserve a drawing room for an interstate trip, I was finally directed by some of my colored friends to see the general passenger agent of one of the trunk lines. His office is in one of the large buildings there and we found him most cordial, but we didn't get the reservation.

"Now the railroads," he said, "are willing to sell the space to any passenger who is able to pay for it, but it is dangerous for colored people to ride in Pullman cars in Texas. In the first place the Texas law has never been interpreted to mean that the drawing room is a 'separate accommodation' and, in the next place, you can never tell what may happen."

"The situation is most complex and confusing," I said to this railroad official. "Just now, when I came up on the elevator, I noticed that colored passengers ride up and down on any elevator. The same is true in other buildings here in Dallas. In Atlanta a colored man could secure a drawing room to Washington or New York without any great trouble and yet most of the elevator buildings in Atlanta have one elevator labeled 'This elevator for Freight and Colored Passengers.'"

In Beaumont, Texas, I was standing on one of the streets in the colored section of the town and saw

a colored policeman pass. "Do you have colored policemen, here?" I asked a friend.

"Sure," he said.

Later on I was introduced to the Secretary of the Chamber of Commerce of Beaumont and told him how surprised I was to see a colored policeman in Texas.

"Why not?" he said. "Down here in Beaumont we believe in treating our colored folks right. A colored policeman will be more sympathetic with colored offenders than a white policeman would be. There is no more reason for putting a white policeman in the colored section than there would be for putting a Negro policeman in the white section."

Another adventure with taxicabs occurred in Tulsa and gives an altogether different slant on the situation. Having gone to the station in a colored taxicab to catch a train due at 8:50 p. m., I found, after dismissing him, that my train was marked up three hours late. I decided then to visit with some friends, but there was no colored taxicab around. I told the colored porter at the station my trouble and he said:

"Well, I'll see what I can do. These white taxicabs won't haul colored passengers in the day, but at night, when no one is looking, they will."

So he went away and in a few minutes a car drove off into the shadows behind the station and the porter announced that he was ready to serve me. On the way to the address I gave him, this white driver said in a half confidential way:

"We taxicab drivers don't mind serving colored people, but some of the whites raise such a row about it. That's why we don't carry colored passengers in the day."

"In other words, you 'bootleg' colored passengers at night," I said.

"Yes, I guess that's it," he replied laughingly.

When the colored traveler has to add these contrary and confusing customs to the general discomforts of racial discriminations, it makes the experience a veritable nightmare. Not only must the Negro do all the "zigzagging," but the entire burden of missing the objects and stumbling-blocks is placed upon him.

It is much easier to "Keep to the Right" than to zigzag.—From *The Opportunity*, devoted to the interests of the Negro race.



## Reading on the Run

By Secretary HENRY S. LEIPER

**H**E who runs may sometimes read the signs of the times inaccurately, but there is an old saying in China that if you want to write a book about the land you must write it after a brief survey or wait until you have been in the country a decade. If you write it after a glimpse it has values which are inevitably lost in any more thoroughgoing work produced after long contact; though, on the other hand, if you write it after an extended experience, it is much more apt to be of lasting value. The present comments on the situation and the trend of things in The American Missionary Association schools in the South result

from what was a very brief survey, and therefore fall into the first of the two classifications noted above.

It is quite easy when visiting a number of institutions to be somewhat distracted by the changing outward scene and to bring back jumbled memories of buildings through which streams an indiscriminate throng of young people seeking what the schools have to give. The observations which were made by Dr. Bridgman and the writer during our visit to half a dozen schools, following the meetings of the National Council, have to do not so much with externals as with the signs which we felt we could read of the steady

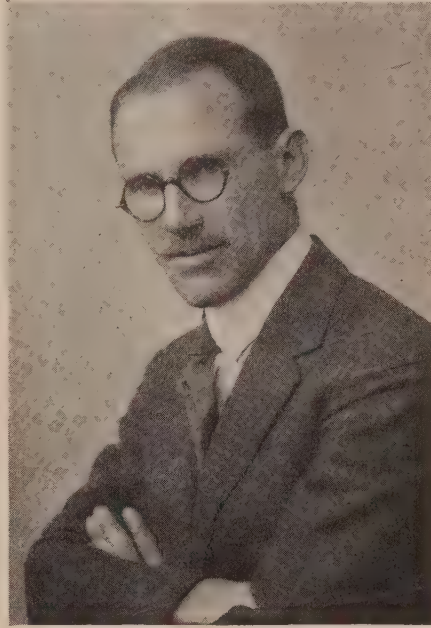


development of a better order of things in Dixie.

It is a significant thing to one who has been in the habit of visiting educational institutions of all sorts for a decade or more to see the intense purposefulness of the students who are attending the schools of the American Missionary Association. If we could develop one-half as much appreciation of opportunity on the part of the favored youth of our land as these underprivileged ones show, what peans of praise would rise from the critics of our system of education—public and private—now admittedly so inadequate! The boys and girls of the Negro race do not intend to let the chance for an education slip away from them. Here and there rumors have floated in the air regarding the possible future of certain schools (due of course to the policy which the Association has had to follow in recent years of closing schools where it became evident that they could not any longer be adequately supported or satisfactorily developed.)\* One was reminded of the story of the colored farmer who went to a bank one day to draw his money. He stood in line for some time and had just reached the paying teller's window when a sign was hung out saying the bank had failed. He said to the teller, "Please, sir, I want my money." The teller said, "But don't you see the bank is busted?" "Yes, but I want my money." "Don't you know what it means to have a bank bust?" "Sure I do, but I don't want to have one bust in my face!" The increasing cooperation which is evident among all classes of colored people and their commendable efforts to develop and support schools such as those established by The American Missionary Association, as well as by other missionary Boards and the Rosenwald Fund, is evidence that they do not want to have any schools "bust in their faces" if they can help it.

The schools which we visited were Hampton, Cap-pahoosic, Bricks, Avery, Dorchester, Allen Normal, Ballard, and Atlanta University. The first mentioned and the last mentioned were of course children of The American Missionary Association though they have been for a long time independent. With the exception of these two, and Avery and Ballard, all of the schools we visited are under Negro principals with their entire faculties composed of Negro teachers. It is noteworthy that the educational standards in these schools are far higher than the educational standard which it was possible to maintain in the old days in schools where all the instruction was by white teachers. In the towns where these schools are located the recognition given to the value of the work and to the successful way in

which it is being handled by Negro educators was gladly attested by such white people as we interviewed. The manifest desire on the part of those responsible for education in many of these communities to assist in the gearing up of our schools with the other schools of the communities seems to be the sign of a healthy new mood.



REV. HENRY S. LEIPER

To say what has just been said regarding the successful work of Negro principals and teachers, who constitute now practically one-half of our total teaching force, is but another way of calling attention to the remarkable leadership evidenced by men and women of the Negro race in an increasing degree. In spite of natural restiveness under the handicaps and disabilities imposed by those of the white race who have not yet glimpsed the fullest implications of the Christian doctrine of brotherhood, despite occasional tendencies to radicalism and an occasional rumble of indignation and a desire to retaliate in kind, there is on the whole a splendid, patient spirit that is all of a piece with the traditional mind of the race.

Alongside of the hopeful, ambitious, serious-minded and alert young people of Negro groups who are working for a new order one feels happy to put the increasing number of white men and women who have seen a great light. One is almost constrained to say that they are a new illustration of the old experience recorded by an early Hebrew prophet: "The people that dwelt in darkness have seen a great light." There can be no doubt as to their absolute sincerity, their fearlessness, their perseverance, and their devotion to the ideals of Jesus.

We found members of this little inner circle of splendid men and women scattered here and there through the sections we visited. We met with some of them for conference; and found their spirit refreshing and heartening. As often as not they function through the inter-racial groups. Where they do that excellent movement is truly "inter." Where they are as yet undiscovered or unevolved there is, naturally, very little "inter" to be found in that enterprise although the bones of it exist and committees go through the form of cooperation.

Indeed we found that the healthy processes of moral and spiritual evolution were at work in the very part of America that has least faith in evolution. For it is vain to suppose that anyone anywhere can hope to see a new racial spirit created out of nothing in the space of six million days. Whatever he may have done with the world, God does not so work with human prejudice, human insight and human motivation. Men and women of brotherliness are growing; they are aided in their development by what they find taking place among the colored boys and girls of our American

\* In consequence we were often met with questions as to the future of "our school."



Missionary Association schools. They are coming more and more to take a fearless position in contradiction to all the traditions which have bound them heretofore and made any real community of interest between themselves and Negroes an unthinkable thing.

No finer illustration of this could be found than the conference which was meeting in Atlanta while we were there. It was a conference on the subject of war and peace and it was conducted by student leaders and attended by both white and colored delegates from the Southland. A reliable augury of the future of American race relations is to be seen in such signs as this.

A couple of paragraphs back prejudice was mentioned. Some very interesting sidelights on the forms which prejudice takes were thrown upon the eager screens of our minds as we met certain facts. For example, we discovered that in one city pretty well south of the Potomac there is no prejudice against white people who teach Negroes. The explanation is that the old aristocratic Southern families have been hard up in that city. Their daughters have found teaching public schools for Negroes a possible source of income. What they do is all right. Therefore a Northern white person teaching colored children in that town would not face the prejudice which would be found in most places. Similarly, in the matter of segregation of white and colored communities: at least one city which we visited has never had it. Therefore it does not seem to think of it as desirable or even as possible. Yet some folks say that the two prejudices illustrated here are ineradicable, fundamental and natural. The sociologist ought to find comfort in these things. We are not sociologists exactly, but we get a good deal of satisfaction out of such seemingly simple discoveries. They show that some of the mountains of difficulty which seem to lie across our path are not made of immovable rock, but are shifting like the dunes of Sahara, and may some day be blown away into the midst of the sea. Sand on the bottom of the sea makes itself very useful whereas sand in piles along the roads of progress is blocking the wheels of our chariots.

Coming to more specific consideration of our institutions and their development; one is impressed by the possibilities as well as by the past accomplishments of all those which have been mentioned. It would require more space than can here be devoted to the matter to discuss in detail the situation faced by each one of them. In general it may be said on the basis of what

is evident from a rapid survey—coupled with extended interviews with their principals—that the oft-mentioned need of teachers in the South is the main challenge just now before all of them. It looks as if there would be such an expansion in the near future in the rural and urban school systems of the South for Negroes that the “call” for teachers would develop into a “yell.” It may be characterized as just that in many sections right now.

The development of Brick Junior College, the progressive rounding out of the program of Avery and Ballard and Allen look directly to the answer of The American Missionary Association to that demand. Cappahoosic and Dorchester respond, likewise, but not quite so directly; since they are doing work for the most part of a different grade. They are so located as to be compelled to do a different kind of work. The first-named schools are planned more specifically for teacher training. Two of them—Avery and Ballard—are city schools with no boarding departments and a large emphasis on normal work. Cappahoosic and Dorchester are out-and-out country schools. If you want to know how far out try and get to either one of them in a hurry. They are meeting situations that differ—but meeting them equally well. Each has a large number of boarding pupils and each is supplying educational opportunity where it would be almost wholly lacking without them.

It implies no criticism of the magnificent work of Hampton to say in closing that one rejoices in the insight which prevented the turning of all the American Missionary Association schools into training schools for industries. We saw enough of the manual training in our schools to realize that it is still an important adjunct to the work. We felt as we looked upon some of the work being done that no school anywhere ought to be without some of it for the good of all students; but we recognized with satisfaction the way in which this type of training has been fitted into a scheme of education which is broader and more comprehensive. We noted the stories which were told us by proud teachers in each of the schools about what is being done by graduates. And we saw in these stories evidence of how increasingly the academic type of training is proving of the utmost value to the Negro race and to the nation. Hampton and Tuskegee—child and grandchild of The American Missionary Association—are both now developing academic departments in recognition of this fact.

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## Tidings From the Field

### Fisk University

FOR the benefit of the many contributors and interested friends of Fisk University, scattered throughout the country, who are, perhaps, anxious to know something of the present situation at the institution, an official statement tells us that Fisk University has had the finest beginning and the most encouraging opening that it has had for some time.

The enrollment this year far exceeds that of the previous year and is greatly beyond what it has been

for several years. The enrollment of young men is particularly high in comparison with the immediate past. The college enrollment is the largest that has ever been witnessed in the history of the school. The students come from a widely distributed area, covering twenty-eight states and five foreign countries. It is especially significant to note the sudden rise in the number of students from states and localities.

The students of Fisk are measuring up to the new opportunities, privileges and responsibilities which are



theirs in an admirable fashion. The house committees, athletic association and *The Greater Fisk Herald*, which is the student publication, are all taking definite shape and beginning to function; and by the time this article is read the student council will be in full operation.

The alumni of the University seem to be one hundred per cent behind the school now, and from every quarter and on every hand there are evidences of their love for their Alma Mater. It is the belief of those in close touch with affairs at the school and the outside world that the present fine spirit, good will and cooperation portend a brighter future for Fisk, and that with the continued interest and support of her new and old friends a bright day is ahead.

#### From a Teacher's Letter—Tougaloo College, Mississippi

OUR girls' dormitory is crowded to overflowing, a number of applicants were turned away. One of the greatest needs here is another dormitory for girls. One of the most pathetic scenes one can witness is to see a girl from a rural district in this state come to Tougaloo without securing an admission card—this is often done—and to hear her being told, "There is no room; why didn't you write us?" Poor child! Can you imagine how discouraged and depressed she feels as she wends her way back to the station, boards the train and returns to the farm? She goes back to a settlement where the school term is only four or five months and where the teacher, on account of the inadequate salary, is perhaps a girl of her own age and has not gone higher than a sixth or seventh grade in a public school. Would that some person of means who is anxious to alleviate suffering of this kind might give us a dormitory!

Perhaps you would like to know something about a very interesting member of our student body. Three years ago a cripple came here who won the sympathy of our entire family, first because of his deplorable condition and, second, because of his cheerful disposition and determination to live up to every rule and regulation required of the more fortunate. His body was stooped to within two feet of the ground, both legs were bent at the knees and one leg seemed to be paralyzed. He walked with an oak club and leaned on it as he dragged his lower limbs. Our students march from the dining hall after meals in a single file, and weekly there is a change at tables which for half the term means that a student is at a table farther from the door at the end of each week. Our dining room matron, out of the kindness of her heart, said to our cripple hero, "D. W., you may remain at the table nearest the door for the entire term. That will mean less effort for you in leaving the dining hall." His reply was, "No, ma'am, I do not want any indulgence. Require of me all that is required of others; I shall not be happy unless that is done!"

#### From a Teacher's Letter—Talladega College, Alabama

WE have more college students this year than ever before; in fact, at the present time we have scarcely seating room for our classes.

But new buildings are rising and even before the end of this school year the crowded condition will be relieved. From the Pullman service, from hotels, from concrete construction work, and from mines, the boys have come back bringing money honestly earned and freely pledged to the acquiring of that education that is so precious. At one high school exercise, two weeks ago, several told of their summer's experiences in different far-away places.

Not all are so fortunate as to have the chance to earn good wages. One day last week a little woman came here to the boys' hall where I live and talked with us about her boy. He is sixteen and has had only fifth grade in a very poor country school. He wanted to work all day for a chance to learn from books in the evening. We have no evening school this year, but one of our pupils promised to teach him in his room at night and the boy is happy. So that is the beginning of an American Missionary Association education for him.

#### Found in the Tennessee Valley

*The following is a story of the feelings of one of our own college graduates when she found herself actually in the position of a teacher in an American Missionary Association school:*

I AM wondering if every college girl feels as completely lost when her college days are ended as I did last spring when Talladega called to me, "Time up!" To the adventurer being lost is both exciting and thrilling, but not so distressing when he knows where he wants to go. While I knew I wanted to work with the American Missionary Association I had not the slightest idea where I would find myself. Having been warned by maturer friends not to expect too much of any school to which I should be appointed, I spent a summer painting all too conservative pictures of Burrell Normal School.

Who would have even wished for the pleasant surprises I find here in the Tennessee Valley? The beauty of the section with its distant foothills now so richly dressed in brown and red and gold, with its shining waters of the Tennessee, and its massive structure, Wilson Dam, second largest construction of its kind in the world, offers no small attraction to lovers of natural landscape and artistic masterpieces. It is also the joy of the stranger to find friends in an unknown land. I find here in the Valley seven Talladegans, among them three classmates and a congenial group of young women teachers who are here because they love the work.

Burrell, as the only colored high school in Florence, has the interest of both white and colored citizens. It is holding this interest because they can see its fruitage and its growth. I feel it to be a school with a future. The group that the new teacher studies most—the student body—is one that would delight any lover of adolescent psychology. It is not their friendliness that strikes me. Most colored boys and girls I have known have been friendly. It is not the unusual abilities found among some groups that engage my attention from day to day. I think them quite an average group, mentally. It is their burning enthusiasm with their love of knowledge, their never-waning eagerness



to learn—to know the facts of life which manifests itself still after two months of hard work that grips me—that makes me glad I have come.

Though the nature of the work of the American Missionary Association has changed through the years, the work is not done. Though the old American Missionary Association is slowly passing from us, its spirit remains. And the new men who take up the work of the old will find awaiting them a score of other colored high schools in the Southland which like Burrell must stand and answer the needs of the community until the years have brought considerable changes.

#### From a Teacher's Letter—Marion, Alabama

**I**N the high school there is not a vacant seat. One large boy back in the country has been teasing his mother for years to let him come to Lincoln Normal and this year his dream has come true. Never have we had such a splendid class of pupils, due, I believe, to our principal's strong rule with regard to dress and habits. No smoking, no dancing and no card playing at Lincoln Normal.

One morning in chapel we had for our speaker an old graduate, Almus Winslow Canomius Tecumseh Taylor. He is doing truly missionary work in a country school. Would that many of the graduates of our American Missionary Association schools would heed this great need and call! Before coming to this school when a small boy, he was put to work melting ore, and through an accident lost one leg below the knee. On an old peg he stumped three miles to school until we took him into the boys' hall. Then he proved to be a splendid worker, a wonderful student, a very fine singer, a born artist and clever as a cartoonist. Through one of our faculty who knew a manufacturer of wooden legs in Minneapolis, a leg was procured for him at half price, the money being raised by the faculty. The leg came one evening as Almus was to take part in a concert. As he walked upon the platform, one little fellow said, "I wish I had a leg like Almus!"

#### Brewer Normal, Greenwood, South Carolina

**T**HE Greenwood School Board cooperates by providing the tuition for the Negro students of the city, and the high intellectual standards already attained are revealed by the fact that recently before the local Board, out of thirty-five applicants from various places and institutions for positions as teachers in Negro schools, the only two who passed the severe test were graduates of Brewer. Secretary Bridgman in his report says: "It is a good school to visit for my final contact with American Missionary Association educational work in the South."

#### Teacher's Letter From Pleasant Hill, Tennessee

**W**E reopened school at Pleasant Hill the first week in September, so are well started on another year's work. We have never had a finer bunch of boys and girls to make the most of all that is offered them. We have three teachers this year who are graduates of the school, having gone on from

here to more or less college work. Most of the class of 1925 are in college; four at Berea, Kentucky, one in the University of Vermont, one in the University of Tennessee, and one of the girls is married.

Many of the people are very hard up. A little girl came to me the other morning and said, "Miss Bishop. I think I can have my copy book Monday; I have two cents and if the hens lay I can have four eggs and that will be enough to get my book."

Yesterday I had the children playing "Follow me to London." One boy did not want to play and said, "I will go home before I play." I let him alone; later his sister explained, "Mama didn't want us to play that game," ending by saying, "When folks have got religion, they don't want to lose it."

It is Saturday morning, the people are coming from every direction to the second-hand goods store; we have very few things, boxes or barrels, coming in this fall and the need and call was never greater. Second-hand clothing can be used in the Sewing Department, helping the girls to learn to make over things, and at the same time giving someone better clothing. Think of us and remind your friends we need all kinds of clothing.—ADA L. BISHOP.

#### Letter From Rio Grande Institute, Albuquerque, New Mexico

**P**ICTURE this school, five miles south of Albuquerque, in the fertile valley of the Rio Grande, out in the country with only a few farmers for neighbors. We have a large estate, one hundred and sixty acres, the front part of which is barren; but the hinder half has been bearing crops of alfalfa, corn, kitchen vegetables and fruit. Four or five buildings furnish dormitories, dining and cooking rooms, laundry, garage and workshops, to say nothing of barn, silo and the old farmhouse, as well as a pleasant cottage for the principal and his wife.

Of the hundred children, one-third are of the ordinary white American stock, and two-thirds are of the Spanish-American race, mostly direct descendants of the original holders of the country before it came into possession of Uncle Sam. As to the call for a mission school among these people, it is evident and real to those who come into the situation.

New Mexico is largely Spanish, overwhelmingly so, and Catholic. Only by giving distinctly Protestant education, including a living demonstration of American home life and love, can the more distinctive ideals for which we stand as a nation be seeded into this needy soil that an ever-extending crop of true Americanism be raised. The mission schools stand to the state much as mission schools do to any land. They are needed, they do a good work and must be sustained.

Two examples illustrate this point. One of the past students of this little school, later a graduate of one of our best colleges, has been for two years at the head of one of our mission schools in old Mexico, not only putting the school up to a high standard of work, but winning for our enterprise the interest and loyal support of the Catholic civic authorities.

The other case is that of a well-appearing, attractive young lady, of Spanish stock, who was sent through this school, who has been well trained in an



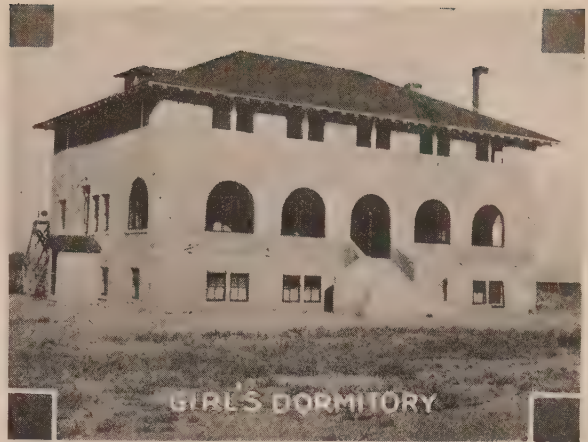
Eastern institution, who comes to this school again, this year, to take charge of the primary department, and who is doing excellent work there.

Our boys and girls both do the work in both kitchen and dining room. The bread is now being made by a sixteen-year-old Spanish boy and, to my notion, it is better bread than can be bought at the city stores. He makes about a hundred loaves in a batch. The school keeps its own dairy, raises much of its own feed, and the table has, for months, been freely supplied with milk from its own cows and vegetables from its own garden.

Just now an addition is being built to Heald Hall, and here the boys get practice in all kinds of construction work, including carpenter work and the use of cement. The school furnishes them also with the regular course in manual training, while the girls get practical training in the various branches of domestic science.

As I see the opportunities open to them I only wish that I could have had as varied and useful a course myself, or could have had it for my own children.

Rio Grande is growing, the school solicits no stu-



GIRLS' DORMITORY, ALBUQUERQUE, MEXICO

dents, but rather has to refuse accommodations to some who wish to come. We have some needs that press us sorely. A new administration building, with rooms for classes and an auditorium would be a Godsend. With that we could nearly double our work.

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## Good Words From the Episcopal Bishop of Mississippi

### Episcopal and Congregational Friendship

**W**E rejoice in the cooperation of Episcopalians and Congregationalists in the South and are glad to speak of the mutual helpfulness that has always been between American Missionary Association workers among the Indians and the Episcopal missionaries.

Bishop Bratton writes in his book of Mission Study for the Episcopal churches in the South:

"And here, in parentheses, we of the Episcopal church should recall our lasting gratitude to the American Missionary Association of the Congregational church. During the era of reconstruction, when our church could do well-nigh nothing with and for the Negro, that society, with holy purpose, and with only the natural mistakes of people feeling their way

toward a new problem, and at indescribable personal sacrifice of the workers, established schools, preached the gospel, and held high the lanterns of the Good Shepherd before the bewildered eyes of a hopelessly confused race.

"Through their work, chiefly, were the leaders of the era raised up. Hampton was founded mainly under their auspices and, until now, has been administered under their able and devoted missionaries in complete Christian courtesy to other churches. Schools were established by them from Hampton around to Fisk, and though the South was from the first suspicious of their influence they have long since won the confidence and regard of every soul who knows them by their fruits."

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## From Africa

**R**EV. H. C. McDOWELL, graduate of Talladega College, writes of his return to his mission field, in South Africa. We heard his graduation address and then prophesied a large future of usefulness for him. He says:

"It is fine to know that you are appreciated and that folks are glad to see you. I felt like hugging many of the young native Christians as they welcomed us back to our tasks with eyes filled with tears. It ran my enthusiasm up considerably to see their faces again. Ever since we came kings, chiefs and headmen have been coming from all the country round to greet us and pledge renewed cooperation. The Portuguese Administrador and also the Chefe of our local District made the trip of one hundred and forty kilometers to welcome us back. It is good to be here, and here I plan to build my tabernacle to the glory of God and

redemption of Africa.

"Mr. and Mrs. Coles have done a real day's work. Every department of the work shows substantial progress. We have jointly mapped out our program of development for another two or three years. At present the situation is about as follows: there are about one hundred and fifty candidates for membership in the church to be organized as soon as we can get delegates from the sister churches. There are about forty more to enter the class for inquirers. There were many confessions during our absence and many others are awaiting their chance now. Mrs. McDowell is to be principal of the school, which is to open the latter part of September. All of us are going to teach. Mr. Coles is going to emphasize agriculture with regular classes and plots, and also have classes in blacksmithing. Calandula Chitue, our native assistant, is



to have classes in carpentry; Bertha, his wife, is to have weaving, and so on. I'll have classes in Bible. Mrs. Coles and Mrs. McDowell will take care of the three R's. Fortunately we have been able to raise up some natives during the past three years who will help in the school work now. Last year Mrs. Coles used one Galangue product as assistant teacher; this year three or four will be used. You cannot appreciate at long range just what that remark implies. We also

have about thirty people, raised up on the spot, who can take their turn at leading evening prayers and conduct services in outlying villages. They read their Bibles, raise the hymns, and preach the Word. Three years ago only Calandula Chitue and myself could lead the prayer meetings and we did all the preaching. The two have become thirty in three years. Carry that by geometrical progression for fifty years, and who would not like to have a share in it?

## Hold-the-Enemy

By W. A. PETZOLDT

**R**OBINSON CRUSOE had nothing on the upper Big Horn Indian missionaries when it comes to isolation, as for sheer separateness this mission station holds the non-competitive loving cup. One does not notice the solitude so much in a brief visit, but to be marooned there for a stretch of several days is an experience never to be forgotten and leaves one wondering if one could measure up to the deep and exacting devotion demanded by this field. Think of getting your mail once a week and in the winter about twice a month; no white neighbors nearer than six miles; the town, the garage and the railroad thirty-five miles away. Some isolation, if you ask me; Miss Alice E. Steer and Miss Ruth Long are the resident missionaries—young women who in very deed are "set apart" for the service of their Lord.

Hold-the-Enemy, the ranking Chief of the Big Horn Crows, recently erected a new house, quite plain along architectural lines, but somewhat pretentious for a blanket Indian. He would not move his family into it until the missionaries first honored it with a religious service; he would not sleep in it before one of the missionaries had the privilege of "the first sleep"; he would not eat in it before the missionaries had a meal there. This was his own idea. On the night before the dedication one of the missionaries slept in the Chief's bedroom, between new sheets, over a new mattress, and under new quilts; the dreams that came are not herein recorded. Not only was the new residence painted inside and out like an advertisement for the Sherwin-Williams people, but the furnishings were all new, even to the coal hod and dust pan. Congoleum rugs dotted the floor space. The house has a screened porch, closets off the bedrooms, and a pantry—three new things under the sun in an Indian home.

Hold-the-Enemy is uneducated, understands no English, an Indian of the old type, but one of the substantial sort and quite influential in the tribe. He was as proud of his new house as a "paleface" would be of a new Rolls-Royce. He

is a pioneer of better homes for the Indians.

The members of the church began to gather at an early hour for the dedication. The pre-dinner service was one of song, prayer, testimonies, and a Bible lesson. In this gathering Hold-the-Enemy told how before he built the house he thought he ought to have God in it some way, so decided to have the missionary pray, sleep and eat in it before he moved in with his family. While the house was in process of erection he considered this to be his own idea; now that the building was finished and the missionaries there to pray he realized it was not his own idea after all, but one that God had put into his heart.

Then came the feast, with the missionaries as the guests of honor. It was some spread! I have partaken of many a Crow feast, but this overtopped them all. The menu consisted of venison, fowl, pemican, potatoes, gravy, corn, cabbage, biscuits, Indian dried wild fruits, jelly, doughnuts, pie, spiced layer-cake and coffee, all cooked, prepared and served by Mrs. Hold-the-Enemy—Otter-that-shows—and daughter, Myrtle Brings-with-the-pipe. It was about as well proportioned as a meal could be, the cooking was excellent, the flavor quite Caucasian, and the whole ensemble made a good impression on "The Department of the Interior." This function of Hold-the-Enemy's contrasted with the memory of some meals I had with the Indians in the early days of the tepee life, had a tendency to increase one's faith in the workable relationship between the Crows and fine possibilities.

The formal dedication service followed, in which the Spirit of God was manifestly present. Indian services are not noted for their brevity, nor are they conducted by clock-wise schedule. The people departed at sundown. It was a great day for the Kingdom among the Crows and a marker on the trail to better things. We went away from that home with our hearts singing untrammelled clear up to high C. Mere money could never buy some of these experiences, these occasional glimpses of God's grace in the hearts of the red men.

### College Education for American Indians

The American Indian Institute, Wichita Kansas, of which Rev. Henry Roe Cloud is principal, is giving a pretty good answer to the question so frequently asked, "How shall we develop native Indian leaders?" Mr. Roe Cloud, a Winnebago Indian, is a graduate of Yale, and knows what a young Indian has to go through in his quest for a higher education, after he

leaves the Government schools. The institute opened this year with some thirty-five students who are ambitious to go through college.

### From the Baptist Mission to the Crows

Congregationalists are specially interested because we turned over our work with the Crow Indians to the Baptists.



**T**HE 1990s remain a halcyon time in our short American history. In the past decade, we have lived under the aegis of the different flags of a generation on the far horizon. The 1990s have generated a new order under the name of new frontiers. Our country stands as an open area with vast potential for the future.

Western here in California. And for the reason, I will be an exceptional opportunity for our church to be augmented not only with the mass of the Pacific Islands, but even with those that may come to represent all of Japan in the Pacific area.

Yours sincerely,

\* Harper's News.—See the excellent article on page 55, of No. 1.

IRVING C. GAYLORD, Treasurer

RECEIPTS FOR NOVEMBER

*Ischnura elegans*

RECEIVED TWO MONTHS TO NOVEMBER 30

Not printed by Contributors for Special Orders Outside of Regular Appropriations:

SUMMARY OF RECEIPTS TWO MONTHS TO NOVEMBER 30

THE DANIEL HANE EDUCATIONAL FUND FOR COLORED PEOPLE

*[Faint handwritten notes]*

1922

8874

“*我愛我的家*”

[illegible]

in the Continental Unit, Place, the Association entering a copy at least once in every month or other designated period. For information, write The American Missionary Association.



## CONGREGATIONAL CHURCH BUILDING SOCIETY

### By the Way

THE National Council has come and gone, but places little and big are asking for houses of worship, parsonages and parish houses just as fast as ever.

✻ ✻

Committees are now at work getting assurances of financial backing for the new building of our First Church at Washington, D. C. The Building Society early endorsed this enterprise and will have especial pleasure in reporting the steps of progress.



PARSONAGE, MAPLEWOOD CHURCH, MALDEN, MASSACHUSETTS

Church trustees, look to your furnaces and chimneys. November's melancholy days have gone, but something more melancholy will happen if your church gets on fire.

✻ ✻

Somebody suggested the other day that we write up the church janitor. We were reminded of one of Lincoln's stories. The great president one day was watching a street gamin as he shaped out of mud the form of a building which he called a church. He had outlined the steeple, the windows and the doors and the forms of approaching worshipers and then Lincoln asked him why he did not make a minister in front of the church. The boy's reply was, "I ain't got mud

enough." We may take up the janitor's case later. Nevertheless, it must be immediately confessed that there are some very efficient janitors.

✻ ✻

We are showing on this page the picture of the parsonage of the Maplewood Church, Malden, Massachusetts. Built in 1910, it was secured for the church in 1919 by a loan of one thousand seven hundred dollars from our parsonage fund. The remainder of the three thousand five hundred dollars needed was raised by the church itself. All but five hundred dollars of the loan has now been returned. A lucky bargain you say? Yes, it was lucky. Without this house the pastor, Rev. A. J. Cameron, could never have done the fine work he has done for that parish. But the parsonage Loan Fund was not a matter of luck. Forethought and sacrifice alone have made it possible. Let our good people keep that in mind.

✻ ✻

The Building Society is a thoughtful listener. During all discussions of the merger its voice has been seldom heard. It lives to serve the denomination. It has always played the game and it does not care who carries the ball over for the "touchdown." Shall it be by an "end run," by a "forward pass" or "through the line"? Signal please!

✻ ✻

On November 15, the occasion of the tenth anniversary of the pastorate of Rev. Howard J. Chidley, D.D., the First Congregational Church, Winchester, Massachusetts, dedicated a new chancel and memorial windows in its house of worship. The subjects described in the windows cover the cycle of Christ's life. A new three-manual organ has also been recently installed in this church. The outlay upon the windows and the chancel was over seventy thousand dollars. We are glad to hear of every such beautifying of God's house.

✻ ✻

### Thank You

"INGRATITUDE more strong than traitors' arms quite vanquished him." So said Mark Antony as he pointed to the spot where Brutus stabbed. Some other orator ought to show how gratitude works just the other way and is an encouragement as well as a balm for human hearts. Benevolent societies appreciate its application as well as other folks. We, therefore, refer to three cases brought to our attention within the last thirty days.

A little church on Massachusetts Bay bears the name of Squantum, the old Indian interpreter and friend of the Pilgrims. A few years ago this church struggled to build a house of worship and carried the work to completion without a gift from the Building Society although aid had been promised if it was needed. This year the church has been through a like campaign for a new parsonage. Although members of the church as well as the pastor were encouraged by



advice from the Field Secretary, it was found possible to finish the project without the Building Society's financial aid. Last month the building was dedicated and the church did not forget the Building Society although it had done nothing for their comfort except to give them advice. It told us of the hour when the parsonage was to be opened for use and dedicated and authorized its clerk to send us these words of recognition: "In appreciation of the interest taken by you in our welfare, we cordially invite you to be present."

Again, the treasurer of a small foreign-speaking church writes: "A week ago we had the great pleasure of having with us Secretary — who brought a message of love and hope to our little congregation. We have voted to give five dollars to the Extension Society which he represents. Sorry it can not be multiplied by one hundred."



## Still Warm in North Dakota

**A**MONG the wondrous tales of Munchausen is that of the man who was up in Siberia in the dead of winter. One day he was playing his cornet when all of a sudden the music stopped, for the tune had frozen in. Some months later, while on a trip through southern Italy, the tune thawed out and played itself through.

North Dakota usually registers the coldest weather to be found in the country. We are therefore releasing the following story before the extreme weather sets in. Our authority for the account is the Rev. E. E. Keedy, Minot, North Dakota, a man of wide experience and marked ability and pastor of the church of which he writes.

Here are some of his words: "To one living in

Another case is that of the Armenian Church of the Martyrs, of Worcester, Massachusetts. It was far back in 1902 that the Congregational Church Building Society was its helper and yet on November 17, 1925, its pastor wrote us these words: "Inclosed please find a check for five dollars. Your society has done a great deal for us in the past. This small gift is not the measure of our appreciation but an expression of our sincere gratitude." Such expressions are as much a testimony to the quality and worth of the churches as they are for the direction and encouragement of the society. The churches mentioned happen to be, all of them, in New England. If churches throughout the land who feel thanksgiving for what the Building Society has done should say so, it would swell into the repeated and victorious strains of a veritable hallelujah chorus.

North Dakota it is easy to see why its people are enthusiastic for it. This truly is the empire of opportunity. Here are the most genial and delightful people. Here are enterprise and venture and so the zest of life. Here are the common friendliness and helpfulness that, living over from pioneer days, enrich with



CONGREGATIONAL CHURCH, MINOT, NORTH DAKOTA. THE OLD AND THE NEW



freedom the social life of the present. A larger proportion of the people here know the finer things, and have them, than I have found in five states. The women will buy the best garments and wear them. More houses have in them fine furniture and rugs, more people have automobiles, more young people are in the high school, than I have known to be the case elsewhere.

"Here are the freest spenders, here the great wasters. The boundless resources of nature—the richest soil and the finest climate—the broad expanse—the opulent friendliness and the glory of the future are all against meanness and selfishness."

Minot is situated on two transcontinental railroad ways in the wooded valley of the river Mouse. Its population is twelve thousand six hundred and sixty. Being the division point on the Great Northern Railway, its shops, train crews and offices employ one thousand one hundred and fifty-seven persons with an average monthly payroll of one hundred and one thousand five hundred and eighty-six dollars. It is the center of influence and trade for the northwest part of North Dakota—but that part is twice as large as Massachusetts. It has a zoo, a bathing pool, a sewage disposal plant and abundant playgrounds. Its hospitals are provided with two hundred and twenty-five beds. One of the state teachers' colleges is there and its public schools enroll two thousand eight hundred and twenty-five pupils.

Foreseeing something of the strategic importance of this place, a Congregational church was organized there in 1908. But it prospered little and at the end of twelve years had but twenty-four members and an annual budget of only seven hundred and fifty dollars.

The cut accompanying this article shows how meanly the church was housed and suggests one reason why although Congregationalists came to the town they were slow to connect themselves with this group of believers. Another reason lay in the frequent changes in the pastorate. Seven men came and went in twelve years. With the coming of Rev. Mr. Keedy in 1919 new confidence came and with it a bold policy of ac-

tion. Believing that where there are people a good Congregational church can be made to flourish and that such a church was needed, not only for the salvation of Minot but for the salvation of the wide territory to be influenced by it, the church made the great venture of faith and at length erected the new building shown on this page. It cost forty thousand dollars. The Congregational churches of North Dakota, feeling how essential to the cause the venture was, provided for it nine thousand eight hundred dollars and the Building Society more than doubled that amount by a loan and grant. The rest of the money was raised in Minot.

The slogan, "What ought to be can be," has worked. With the erection of the building, public confidence and respect for the church has grown. Congregationalists that come to the city now come to this church. Families of the faculty of the state college lend their intellectual as well as financial strength. Many of the students attend. The Sunday School enrollment has passed from seventy to two hundred and fifty-two. Against the budget of seven hundred and fifty dollars stands now two thousand, six hundred and sixty-seven dollars. The loan to the Building Society was reduced this year by one thousand one hundred dollars and in seven years more the debt on the church will be discharged. A lot next to the church has been acquired and before many moons go by a parsonage of equal attraction to the meeting-house will rise upon it.

Every two weeks this church puts out a paper on its own press and makes a profit on it. Going into eleven hundred families in the North Side it stresses community ideals and needs and gives the church a new place in the regard and affection of all classes of people.

It is worth while for our pastors and churches to know of the developments upon this field. The same methods will not succeed in all places, but of this we can always be sure—"the faint heart never wins." Christianity is good common sense. But no church can be a true church of Jesus Christ and not set a high standard for itself and others.

## A Useful Plant

**D**URING the last two years our church at Lenora, Kansas, Rev. W. E. Dull, pastor, has been working out its church building problem and this fall the Building Society forwarded its promised grant of two thousand dollars and loan of four thousand dollars. The picture shown upon this page is not of the acknowledged churchly type, but provides abundant accommodation for growing Sunday School and community needs. The church numbers two hundred and five and its Sunday School two hundred and thirty-five. Its strength is double that of any other church in the town and its responsibilities accordingly large. With no outside aid to rely upon save that of the Building Society,



FIRST CONGREGATIONAL CHURCH, LENORA, KANSAS



the struggle for this new plant representing twenty-five thousand dollars has been somewhat strenuous, but all now rejoice in the outcome. Lenora is in the midst of

a farming and stock-raising region. Some people come in a distance of seven miles to attend church services. The promise for religious advancement is bright.

## Church and Parish House

**T**HIS building is pretty in itself and in its surroundings and Escondido is a pretty name. But buildings in the modern world must be useful as well as beautiful. It will always be difficult to embrace both ideas under one roof. The house of worship must be made for worship no matter what else is lost. It is for this reason that so many of our churches are forced to build a parish house. The complex of Sunday School, community, and social appointments call for a place just as much fitted to their varied purposes as is the main audience room to its single purpose. Once the Building Society could limit its appropriation to the one-room building. Now, while still providing for the old, it must provide for the new with rooms and appliances galore.

Some are slow to see the need of this outlay but the church of today is facing not a theory but a condition. With prayer and consecration it must meet that condition.

This church is in San Diego County, California. Its group of five members organized in 1887 has become three hundred and twenty-seven and it expects that the thirty-thousand-dollar parish house will be one of its



CONGREGATIONAL CHURCH, ESCONDIDO, CALIFORNIA

greatest assets. The parish house is to be joined to the present building in such a way that the present graceful effect of the meeting-house will not be marred.

## Folks That Go to Church

**N**OTE the crowd in front of this little building of the Ebenezer Church at Elgin, North Dakota. They are our German brethren and this picture will be duplicated in almost every spot in

the country where we have organized a German congregation. They ask us to help them build their churches and when they are built they fill them with happy congregations. Would that the architecture of their buildings were better. But better any sort of a shelter that is filled than a cathedral that is empty.

Elgin is a village of five hundred people of whom two hundred speak English. One hundred and fifty speak both German and English and the other one hundred and fifty speak only German. This is one of three Congregational German churches in different directions and yet within three miles from the town. Seven thousand five hundred dollars was provided by the members of the church for the building shown in this picture and the Building Society gladly furnished another twenty-five hundred. The young people of German-speaking parentage naturally gravitate toward the Congregational church because of its democratic ideas.



THE EBENEZER CHURCH, ELGIN, NORTH DAKOTA



## Patient Continuance

ONE of the most interesting and effective pieces of work done in the country is that at Edgemont, South Dakota, under the direction of one of our younger ministers, Allan M. Fairbank. Into it we are sure has gone some of the training of a missionary ancestry as well as the natural gifts and personal consecration which under other circumstances would have placed Mr. Fairbank's lot in Christian work across the sea.

In 1921 the Edgemont Church was mainly responsible for the spiritual leadership in its community of thirteen hundred souls. Its material equipment is

ing to be already finished. But ordinary imagination will easily insert real windows instead of the boards here shown. State superintendents and secretaries are all rejoicing in the practical completion of this splendid piece of work. The local architect and builder and many another man putting talent and labor at the disposal of the church without cost, while rejoicing thus to aid a good work, will not be forgotten by those who knew what it all has meant to the cause.

May increasing influence with deep spiritual growth come to lend their finer benedictions on this work of men's hands.

The Apostle exhorts the early Christians to "patient continuance in well doing," and we do not forget the classic maxim "hasten slowly" (*festina lente*). The churches of today could well consider what these words



CONGREGATIONAL CHURCH, EDMONT, SOUTH DAKOTA. THE OLD AND THE NEW BUILDINGS

pictured in the little cut joined to the larger picture which on this page shows what the church has secured after five long years of effort.

Step by step the pastor and people have kept at their task. The South Church, New Britain, Connecticut, warmly interested for many reasons in the young pastor and his wife have put some thousands of dollars into the building and the Building Society after a generous grant has just paid its last instalment on its promised loan. The picture does not show the build-

mean as applied even to material upbuilding. This church at Edgemont began corresponding with the Building Society, looking toward aid, nearly five years ago. When they had money enough they bought a lot. After having laid the foundations for the house of worship, they halted while volunteers made brick, all winter, and saved the church five thousand dollars.

Each step of the work has been likewise judicious and makes more hearty the "well done" now extended from all sides to the pastor and his co-laborers.

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## The Church of All Nations

By WILLIAM W. LEETE, D.D., *New England Field Secretary*

OUR age is interested in many relief agencies. It is still, however, somewhat particular about the class of people among whom these agencies

should operate. A present-day writer gives us these lines through a recent number of *The Christian Century*:



"When Earth in Eden did awake,  
And man was made and mated,  
The earliest men by some mistake  
Were foreigners all created;  
And in this fix the world began,  
Till Heaven conceived a nobler plan,  
And there was born an Englishman."

The people of Teutonic strain have never hesitated to sing their own praises. Far more noble is the task of developing in others that which is praiseworthy. "The Ethiopian cannot change his skin or the leopard his spots." But in the divine economy there is neither Jew or Greek, there is neither Scythian or Barbarian bond or free. All missionary effort has been based upon this fundamental principle. And the churches at home will more and more be obliged to act in agreement with it. It is not therefore out of place that we briefly describe what a Boston church has been doing for several years. It is called the Morgan Memorial Institution of Boston.

Starting in the nineties, in what was then the red light district and from which sixteen other churches have from that time to the present moved away, this church now carries on a program of activities that could be described only upon many pages. Fifteen hundred children are under its care. One thousand men pass annually through its rescue department. More than five thousand different persons are given employment each year and more than two hundred thousand dollars are annually paid out in wages. And no man can name the multitude who through its spiritual ministries find moral tonic. Records show that in a single week contact is made with sixteen thousand separate individuals. The cross on its block of building has become a landmark. One day a stranger on the street was being directed by a citizen, and the citizen said, "Do you see that cross up there? Keep going till you get where that cross is and there they will help you."

This institution is in the eyes of many only an industry in which cast-off shoes, clothes, furniture, and so forth, are repaired and sold and the profits given in wages to the men and women who do the work, so helping them to a life of independence. But while it does this and while it has its educational work, its care of children and mothers, its club life for men and boys and girls, a religious life permeates all departments of the enterprise. At eight-thirty in the morning workers in all departments gather in a beautiful chapel for

a half-hour service. Prayer and address and hymns led by a wonderful pipe organ send these people out with happy thoughts for a new day's toil. At eleven-thirty clerks and customers in sales rooms or repair shops gather around some leader, hear a prayer and sing a hymn and then eat lunch. The original idea of spiritual life as the source of all sustained power has been put in the foreground since the day when as a little Methodist church it spoke its message only through regular services of preaching. It is still backed by the Methodist denomination, but its work is interdenominational and even international.

The church interior shown upon this page is at the center of the groups of buildings which cover a whole block. At a recent Sunday morning service at this

church, the writer noticed in the congregation which well filled the room, Italians, Syrians, Portuguese, Negroes, Chinese, Germans and others of foreign blood. All joined with the native Americans in a very impressive and beautifully conducted service. A powerful and finely tuned organ with surpliced choir led by a professor from Boston University furnished the music. The room itself was vocal, its Gothic features appealing specially to



INTERIOR OF CHURCH OF ALL NATIONS

men from the Old World. The pastor of the Italian work led the congregation in the reading of the Psalter and repeating the Apostles' Creed. The pastor of the colored work led in prayer, the Syrian pastor read the New Testament lesson. In the absence of both the superintendent and of the pastor of the Church of All Nations, the assistant minister and supervisor of industries had charge of the service and a representative of the Massachusetts Federation of Churches preached on the text, "If any man be in Christ, he is a new creature."

We cannot enlarge upon the educational and religious work carried on at this center in the interests of the different races. We can only say here is an Americanism of the first order. It is fused in Christianity and it glows with hope. Visitors come to Boston every week to find out more about it. Industries such as center in this church have been established in twenty-six cities of our land under religious auspices. They should be greatly multiplied in all of our large cities if we are to show what the second commandment means. Would that in every congregation, great or small, there were to be found such proofs of Christian brotherhood as this Church of All Nations exhibits!



## THE CONGREGATIONAL EDUCATION SOCIETY

### A Project in Social Education

By ANNA ESTELLE MAY

*Congregational Education Society, Social Service Department*

**O**F course, you are interested in the social agencies in the community in which you live, but have you ever obtained a clearly formulated statement of the aims and policies of each organization? What should you say was the relation of the church to each?

You contribute to the Family Welfare Society, but do you believe that the church and the Family Welfare Society have a common task in promoting the best family life in the community? Perhaps you think of these agencies merely in terms of "relief"? Is material assistance all the church has to offer the clients of such a society?

What about the Settlement, the juvenile court and its probation work, the private and public health agency, the Mental Hygiene Association, and all the rest? What is each trying to do? Perhaps you think there are too many agencies in your community. How are you going to know? What are you going to do about it?

These and many other interesting questions were brought up for discussion in the course on "The Church and Our Social Agencies" which the Federation of Women's Church Societies of Somerville, Massachusetts, recently offered through its Social Service Committee.

The course extended through a period of six weeks. It was attended by twenty-six women representing seventeen churches. The majority of these women were the chairmen of the Social Service Committees in their own churches. As the course was planned the outline for study was as follows:

*The Settlement and the Community Center.*—Experiments in Neighborliness.

*Organized Charities.*—The significance of the Family Welfare Association.

*Probation and the Juvenile Court.*—The church's responsibility in the field of delinquency.

*Child Welfare.*—Where and how the child plays. How the child keeps his mental health. The Children's Bureau.

*Health Protection.*—The Red Cross. The Visiting Nurses' Association. The Social Hygiene Association. The State Department of Public Health.

*Institutional Programs.*—For delinquents; for defectives; for dependents; for the aged.

#### Evaluation of the Project

In the first place there came a fuller understanding of what is implied in the phrase "social service." Most of the group had made bandages for the Visiting Nurses' Association, packed Thanksgiving baskets for the Organized Charities, joined the Red Cross in December, and bought Christmas seals, but not all had given thought to the fundamental factors of background: why the poor, the ill, the lonely in the com-

munity? How do the social forces of a community work together, not only to prevent poverty and to relieve suffering, but to help the poor rise above their poverty, the sick to become well, the lonely to become active, friendly members of society? In the introductory lesson case records were studied which gave a few suggestions as to the manner in which we gain social understanding.

A settlement worker told of what had been done in the settlement house to guide the foreign born into the best of American life, and to develop for America what the foreign born had brought to enrich our culture. She told more than that. She spoke of the loneliness of the foreign born; of the difficulties in the family as the old-world traditions came into conflict with the ideals of the new country. One member recalled the fact that an Italian family lived in her neighborhood. She knew the mother was lonesome. It was not too late to be neighborly!

The demand came for other ways of expressing neighborliness in a community where there are many of the foreign born. The president of the Young Women's Christian Association of Lowell, Massachusetts, was asked to visit the class and to tell about the wonderful Homeland's Exhibit given as a community venture in that city. She not only described the beautiful exhibits from various nationalities, Italian, Greek, Armenian, Scotch, English, Swedish, Hebrew, Polish, Chinese Norwegian and German, but she referred to the creative interest of each group in the other; the friendliness and good nature resulting; of the international dinner which has since been held by the groups represented; and the proposed International Club.

In studying the work of the Organized Charities of the town, the group found that the giving of aid was only a small part of the service it rendered the community; that the society's main purpose was to strengthen home life, and to re-establish it when broken down. A resolution was passed asking that the name "Organized Charities" be changed to that of Family Welfare Society. One of the churches, after hearing the reports from the class, became interested and seconded the motion.

Somerville has an active and well directed Recreation Commission, but it has not obtained the increased provision of playgrounds that it believes necessary for the welfare of the children. What does play and a place to play mean in the prevention of delinquency? In better health for children? What are the fundamentals of a recreational program? The question becomes a vital one. Somerville has twenty square feet per child for playgrounds. The program for a progressive city calls for a minimum of fifty square feet per child. Suggestions were made that the matter be



brought to a public forum. The city's children must have a place to play and adequate supervision.

The class has given its members a chance to learn something of the aims and policies of a few constructive agencies, to gain an appreciation of their value, and also of their limitations. There is, we trust, a better understanding of what the church has to offer

to the so-called "social agency," and of what the church in turn may expect from this organization.

Altogether, the class has been an interesting demonstration of the manner in which church women, regardless of denomination or creed, will unite in a study of the Christian approach to common community problems.



## The Thing Has Been Done

By REV. FRANCIS A. POOLE, South Weymouth, Massachusetts

*A printed program falling into our hands by chance created the impression that the School of Missions at South Weymouth was more than ordinarily successful. Inquiry confirmed the suspicion, and we asked Dr. Poole to give us the story for the benefit of others. Here it is.—H. W. G.*

THE writer of this article has endeavored, throughout his ministerial career, to be a "missionary pastor." To him the missionary enterprise is second to none in its promise of a just and beneficent civilization. It is and should be one of the major interests of man. It is Christianity itself. He has, therefore, been faithful and conscientious in distributing missionary pamphlets, and in trying to secure subscriptions to the missionary periodicals. His pulpit has been open to missionaries and secretaries.

What has been the result, or lack of result? A few in the parish thoroughly interested in missions; a few mildly hostile, not carrying their opposition much farther than to remark, "I don't believe in missions"; but the great mass of the people wholly indifferent, never giving the missionary cause any serious attention, never even suspecting that it may be a major interest of the world.

Now, however, hostility and indifference have vanished from the parish. The attitude of the people, practically without exception, is cordial and becoming ever more so. What has done this? The School of Missions. Here is the means by which two, or five, or even twelve boards may reach the local church.

We have had three such schools in 1922, 1923, 1924, and are now starting the fourth.

When it was first proposed, not a person gave the pastor encouragement. "It will not succeed here."

Our church has four hundred and sixty members. The enrollment in the school, the first year, was two hundred and sixty-four, average attendance two hundred and six. The second year, the enrollment was two hundred and seventy-two, average attendance two hundred and fourteen. The third year, the enrollment was three hundred and seventy-four, average attendance two hundred and thirty. We expect to enroll four hundred this year and to increase attendance as well.

It is a real school, with a strong faculty conducting five classes in the study of missions: two for adults, one home and one foreign missions; a class for senior young people, one for junior young people, and one for primary children.

Secretaries Strong and Bell, of the American Board; Secretary Walker, of the Massachusetts Home Missionary Society; Secretary Bliss, of the American Missionary Association; Miss Seabury, of the Woman's Board of Missions; Missionaries Hugh Pedley, Percy T. Watson and Robert McClure; and others have served on our faculty. Think of the intimate relation-

ships and even friendships thus established between these missionary leaders and the people of our church. So the cause becomes personal, human.

It is not surprising that one of our interested laymen lunched with one of the secretaries several times as they became friends.

The school has been held on six successive Sunday evenings, beginning early in November. The enrollment fee of twenty-five cents pays all expenses. The program is as follows:

5:45 p. m. Informal luncheon and social fellowship.

This is a marked feature—the church family gathered for the Sunday evening meal, a very simple one. The ideal is high: the use of the social meal in the early church and by the Master and his disciples. The fellowship is so fine that we feel verily, the Master is in the midst, and known to us in the breaking of bread.

6:15 p. m. Devotional Service

6:30 p. m. Study period, each class in a separate room.

7:10 p. m. Assembly for closing exercises, with some special feature, such as a simple missionary dramatization, closing at half-past seven.

No appeal for funds is made during the school. The aim is not an immediately larger offering, but, rather, to create interest based on sound knowledge, assured that this will inevitably lead to moral and financial support, that will be permanent and increasing through the years to come. More people do actually give in the Every Member Canvass and the total gifts increased more than two hundred dollars last year.

The spirit of fellowship in the school is the finest I have ever known. The prevailing happiness is so marked as to be amazing. There has been created a spirit of unity and cordiality which has made many things possible and has led to the accomplishment of some things that had seemed very difficult.

My own conclusion is that our mission boards and executive committees might well scrap half their promotional pamphlets; curtail, if necessary, the presentation of their causes from the pulpits with the appeal for funds at the end—which almost always compromises the effort to interest the laity; hold fewer general meetings attended by pastors and a few already interested delegates—which is like preaching conversion to Christians; and give more attention to promoting such schools, by which they may actually reach and convert the local church to the missionary cause.



## Current Bulletin Service for Young People

By REV. HARRY T. STOCK

THE following bulletins are now ready for any pastor, superintendent, counsellor, or leader of young people. These bulletins may be had without cost by writing to the Young People's Department, 14 Beacon Street, Boston, Massachusetts. Those desiring to receive young people's literature regularly may have their names placed on the permanent mailing list.

Bulletin No. 15—"What the Congregational Churches are Doing for the World." Prepared especially for young people who are planning budgets and participating in the Every Member Canvass.

Bulletin No. 16—"World Citizenship." Concrete suggestions for study and service projects along the lines of racial relationships, missions and world friendship.

Bulletin No. 17—"The Young People's Program from Christmas to Easter." Topics for the first half of 1926. A list of the newest and best publications on methods of young people's work will be sent on

application. Write for "Young People's Projects."

Optional Topic List, January to June, 1926.

The fall "Recruiting Bulletin" has been issued. It gives brief but telling statements from three outstanding ministers which should be of help to young men considering the Christian ministry as a life work. This will be sent to any young man or woman who has an interest in full-time Christian service. The names of all such should be registered with this department in order that they may receive the regular issues.

Through the courtesy of the author we have a limited number of copies of "The Ministry" by Doctor Charles F. Thwing, which we are ready to distribute among young men whose thoughts are turning toward the ministry as a life work. Pastors, teachers, or parents will please send in pertinent information concerning such young men to the Secretary of the Department, Rev. Harry T. Stock, 14 Beacon Street, Boston, Massachusetts.

## Looking Forward

By ANNA ESTELLE MAY

THE Statement of Social Ideals,\* adopted by the National Council of Congregational Churches at Washington in October, has been characterized by one report as the "most significant document of this kind that has recently appeared in America." *The Christian Century* declares that the Congregational church "has adopted the most radical statement of the Social Ideals of Christianity ever accepted by a Protestant body in America."

Labor comments in an article which has been reprinted by the thousand, so greatly was it in demand.

"The question of applying Christian principles to the practical problems of every-day life has been presenting itself with increasing urgency to Christian men and women throughout the world. They have begun to feel the need for some 'social creed,' some statement of their social ideals. . . . One of the most significant actions of the Council was the adoption of the Statement of Social Ideals as a beginning of working out this problem of Christian living."

Many organizations outside the church, as well as the other denominations, are interested, not only in the statement, but in knowing what the Congregational churches intend to do with the statement. Already the question is coming in: "How will the Congregational church translate these ideals into action?" A leader in

a national woman's organization wishes to know if the statement means anything to the vast majority of church members or is "just the statement of a small commission."

To answer the second question is easier than to answer the first. Numbers of church papers and religious periodicals have printed the "Ideals" in full. Over twenty-five thousand copies of the statement have been distributed among individual church members, and still requests for copies are coming in by the hundreds.

But this is not enough. Before we can answer the first questioner we shall have to become familiar with the various sections of the document. Every woman's society in every church is urged to use the statement for careful study.

The Social Service Department of the Education Society would like to know something of the results of the discussion within these groups. Many may not agree with the positions stated in the new ideals of social responsibility. And what is your group doing in an attempt to "translate these ideals into action?"

May we have a report from your society? We want concrete illustrations to send to our questioner.

Copies of the Statement of Social Ideals may be secured from the Commission on Social Relations, 14 Beacon Street, Boston; fifty cents for fifty copies; seventy-five cents for one hundred copies and seven dollars for one thousand copies postpaid.

\* The entire Statement will be published in our February issue.

## Gift for Religious Education

IT will be a source of satisfaction to all interested in religious education, and of special interest to Congregationalists, to know that Professor Luther A. Weigle has been elected to the Sterling Professorship of Religious Education in Yale University. The establishment of this chair has been made possible by a

gift of two hundred and fifty thousand dollars from the Sterling Trustees. The terms of the gift also provide for adequate secretarial assistance and research work.

Professor Weigle is a member of the Board of Directors of the Congregational Education and Publish-



ing Societies and chairman of the Committee on Educational Publications.

Professor Robert Seneca Smith, another member of

our educational and publishing board, has been elected to the Horace Bushnell Professorship of Religious Education, in Yale Divinity School.

## Church Benevolences and Young People

**E**LIOT CHURCH, Newton, Massachusetts, is administering its benevolence work in such a manner as to preserve for the younger members the educational values of giving. The outstanding features of the plan are definite objects within the comprehension and interest of the giver, and the opportunity to exer-

cise choice among these objects.

A separate pledge card is used for the members of the Church School, from the kindergarten through the young people's department.

One side of the card gives an explanation of the plan, as follows:

### THE ELIOT CHURCH SCHOOL

To the Parents:

The plan of having a separate pledge card for the members of the Church School has been very effective in interesting more of our children and young people to take some definite part in our every-member canvass and in making their giving intelligent and regular. No matter how large or small the sum that is to be given each Sunday, we hope very much this plan of definite giving will be followed. Even the smallest children show pride and satisfaction in bringing their envelopes each Sunday.

The Intermediate and High School pupils and young people will pledge on the upper half of the reverse side of this card toward the budget *prepared by themselves* (italics ours) and all younger children will pledge on the lower half of the same card for causes which will be made significant to them in the regular work of the School. In this way they know where their money goes and something of the people and the work which it will help. Every young person signing a pledge will be given a special set of envelopes for his offering. **These will take the place of the church envelopes for members of the Church School.**

Will you cooperate by assisting the child or young person to decide how much he or she ought to give, and by signing your name on the pledge card? These pledges are to be given to the every-member canvassers from the church when they visit you on this coming Sunday, December 6, or are to be returned to the teachers of the different classes on Sunday morning of the same day.

Bessie M. Stratton,  
Director of Religious Education.

(Over)

On the reverse side of the card is a blank form as follows:

(See other side.)

### THIS CARD FOR THE USE OF CHILDREN AND YOUNG PEOPLE ONLY

(Kindergarten, Grades I to VIII, High School, Young People)

#### USE A SEPARATE CARD FOR EACH INDIVIDUAL

For Members of the Young People's Department (Grades VII, VIII, High School, and Young People)

#### BUDGET 1926

<b>Eliot Church Expenses</b> .....	\$100.00
<b>Benevolences</b>	
<b>Community:</b> Vacation Fund, \$10; Relief Work, \$30; North Village S. S. 10; St. Mark's Negro Church, \$25.....	75.00
<b>Nation:</b> Pleasant Hill Academy, \$10; Cotton Valley School, \$10; Eagle Butte, S. Dak. Indian Work, \$15; Fairmont College, Kansas \$15.....	50.00
<b>World:</b> Nana Chandekar, \$26; the Clarks at Bombay, \$34; Mayflower Dormitory Kitchen Equipment, (Girls Service Group) \$20; Rev. F. J. Woodman (Philippines) \$20.....	100.00
<b>Emergency Fund</b> .....	25.00

\$350.00

With the consent of my parents I promise to give in 1926.....cents each week for Eliot Church Expenses and.....cents each week for Benevolences.

Parent's Signature: \_\_\_\_\_ Name .....

For Kindergarten, Primary, and Junior Pupils. (Grades: Kindergarten and I to VI.)  
With the consent of my parents I promise to give in 1926.....cents each week for Eliot Church Expenses and.....cents each week for Benevolences.

Parent's Signature: \_\_\_\_\_ Name .....

This money which I have pledged will be used for the work of our Church, and for our friends, near and far, with whom we will become acquainted during the year, such as the children of the Pomroy Home, Hospitals, Armenia, China, India, the Philippines, etc.



## THE SUNDAY SCHOOL EXTENSION SOCIETY

### We Believe in New Ventures

By Extension Secretary W. KNIGHTON BLOOM

FROM points of possibility to points of realized opportunity is the never-ceasing urge of The Congregational Sunday School Extension Society. The richest, most productive and most needy regions in the homeland call for religion functioning at its best.

If as Congregationalists we really want to do more for others, and are ready to work hard for religious uplift, making it possible for mind to be matched by money and souls sent into service, a wide-open door is before us.

It costs heavily to pioneer. Great stretches of frontier need face the Christian church. Rural, industrial, city, immigrant, lowland and mountain conditions await the touch of brain, hand and heart. Reached by train, service car, bicycle, or, where the trail makes it necessary, by horseback or on foot, these highways and byways of human need lure with soul-stirring attractiveness. Each place in this wonderland of service becomes a potential factor in the world's development.

The expression of faith and confidence in those who get behind ventures that are ever new will not fail in its purpose. For it commends the life of real giving on the part of those who lose themselves in order to express their lives more fully in Christian daring for others.

The task of missionary endeavor is to keep the soul of the world alive. In the field of soul achievement this calls for new ventures. It never excludes anything because it is new or unusual. It looks into the eternal, catches glimpses of the unseen, and then goes ahead and does something the world needs.

The great thing about a life that has both a method and a message is that no one can tell what it will do next. That something will be done, however, is certain. Everywhere such a one opens doors, sets lighted lamps down beside dark experiences so as to make life brighter, and builds souls into mighty, eternal helpfulness.

Just where do workers in missionary endeavor and religious educational uplift go? What do they accomplish? How can their job be visualized? What does it mean for them to have and express a belief in new adventures for new folks in a new world? For there is nothing more beautiful than the trail of one who walks in the lowly paths of service.

Said a stranger to a villager: "You must be very religious here to have so many churches." Said the villager: "Religious! It's no releeigion at 'a! It's just sheer cussedness of temper." Christianity being a com-

pleting, not a competing religion, Congregationalism goes in missionary endeavor only into communities where there is religious need.

On our rural and mining frontiers, the public school districts are unchurched to the extent of over forty per cent. In one southern state with a population of over two millions, only one-tenth of the land is under cultivation; one-fourth of the people are sick all the time from preventable diseases; and educationally and religiously the conditions are backward, for less than one-fourth of the folks are reached in any way by the Christian church.

New ventures minister to the loneliness and heart-hunger of the homesteader and others struggling with life needs in pioneer places. Scattered over great stretches of open country, thousands of families cannot go to church or Sunday School because none exist. The occasional visit of the Extension Worker is the only touch these folks have, as occasional services are held in the school house or homestead shack. The contact thus made is not for what it may get, but for what it may give.

An industrial city, where working and living conditions are on a low level, calls for a wealth of spiritual insight, social ardor, and soul passion, the passing on of a gleam to God-hungry people. This is a part of the story that came: "We had three bright little new pupils last Sunday and the old ones had really scrubbed themselves to a shining state, in portions of their faces. I feel reasonably hopeful that necks and ears will be reached by another week. They had on dresses and blouses according to sex. After Sunday School and church service I took a man to a drug store to get medicine for his baby. In the evening, after some parish calls, the young people of one of the three missionary points were told the story of the state Christian Endeavor Convention, and nine Comrades of the Quiet Hour resulted."

Some stories are never told. They grow beyond us. But here and there glimpses are seen. Once in a while illuminating facts come from lip or pen. Such a heart-touch as this: "Please don't think I feel lightly about the things I see. I don't. Shiftlessness, instability, poverty, deceit, sickness, are here. But there are also the adorable youngsters; young people full of energy; and fine-living older people too. Talk about life! It is here in great chunks."

New ventures sometimes go on wheels. The story of a simple Ford coupe, fitted with missionary equipment, bears this testimony: "The service car is a dearly loved child to me, but she has a kind of indigestion



which necessitates a grinding of valves; rheumatism or something which led to a tightening of her connecting rods, and four punctures within a short space of time. But she is going to take a sick woman to the doctor this afternoon." It is a wonderful way of life to be able to connect need with help, and many thousands of miles has the Extension Worker gone by the service car travel route, into hundreds of homes where someone has been hungering for the human touch.

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Many a new venture leaves behind glowing ideas and great heart touches. Rich in common experiences and charged with spiritual atmosphere, lives are set traveling in all kinds of stimulating directions. A four-mile ride through picturesque mountain scenery passes over a winding road which presents fresh charm on every hand. Then a fascinating descent down precipitous rocks into the beauty-surrounded valley of a mining camp. This represents the poetic part of a Sunday afternoon task in the Kentucky mountains. The rest of the task is even more interesting, if less poetic, the work of organizing a Mission Sunday School among a group without any definite religious instruction. The worker left in that mining camp a little group from which will radiate the abiding beauty of Christian character.

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In the mountains of the Southland a lad listens to the illiterate, but not uncultured Sunday School superintendent in a rural church. Years afterwards he bears this testimony: "He was a good man, and as a boy I wanted to know his God." Such a living, throbbing desire striving for realization, reached the point of preparation for the Christian ministry, merging into a life of devotion to humble but soul-rewarding service.

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Recognizing the fact that life grows by giving; that the power of a great personality comes by having a crowning interest in others; into many a little town on the line of a new railroad and into the almost hidden recesses of rural communities, the worker with the vision of a new venture goes with a service strong and a message rich, dignified and simple. In various ways he finds points of contact with children and youth. Musical ability proves to be helpful. He carries also a portable phonograph and a number of records with him. He finds that children are wonderfully interested in dramatization and story-telling. Junior boys and girls are eager to come forward for the offertory prayer, and pass the baskets. At one place five boys came an hour before service to ask for the privilege. Story-telling hours find no competition with the movies, and Bible memory work is popular.

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Service for mill men and lumberjacks never fails in interest and helpfulness. One missionary adventurer says: "I am entertained by the mill company and eat with the men, sleeping in the bunk-house. On my last visit the men asked me to play some records for them. I played all I had with me. Their favorites were: "Lord, I'm Coming Home," and "The Old Rugged Cross." Some of them came to church service and Sunday School. In one place the owner gave the lumber and the men are putting up a building suitable for church gatherings."

Out in the far Northwest both church and Sunday School had disbanded. To the local people it looked like a funeral. To the Extension Worker it was a challenge. A survey was made; fifty-one families were reached and sufficient money pledged to secure a teaching ministry with special emphasis on senior and primary leadership. It was a new venture. Two young people were secured from a nearby college, and the entire community is happy over the prospect of regular service along religious educational lines. It means caring definitely for their boys and girls.

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Many rural Sunday Schools depend upon the attitude of the public school teacher. If she cares for the church, the boys and girls feel it. If she fails in this regard, the community suffers. It is not unusual to get such a message as this: "Our Sunday School moved forward this year largely because of the two Christian school teachers, who have been a great help."

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Two outposts of Mission Sunday School adventure, each forty miles from the center of the parish, look forward eagerly to the visits of the pastor. His coming is the contact with worship, fellowship, religious educational training, and community uplift through a social program.

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Facing the challenge of the new venture means the redemption of the homeland, and through the homeland reaching out into the lands beyond. Our task is to get next to folks. Certain obligations, privileges and opportunities confront us. We must not evade them. We must find out just why we call ourselves Christian. We ought to know how to function in service. If it is matter of a living religion, then what we have to offer is of eternal value and eternal power. We are dealing with life problems from childhood to maturity.

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From Slavic and Scandinavian centers of missionary service, interesting and forward-looking messages indicate that bi-lingual Sunday Schools are working more and more into the English. Some schools could be matched with others of a distinctly English-speaking character. A Slavic school in a southern state stands for a real New American program. Some of its young people are coming into places of responsibility and usefulness as public school teachers, and others are receiving appointments to positions in county and state offices. Manifestly the quality of their service is better for the training they have received in the Church Schools, and this is being recognized.

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The new venture will call for the understanding life. How deep the meaning of those words by Charles O. Olsen:

"Three things grant me, Lord God above,  
Understanding, faith and love.

Love in my heart and faith in my soul,  
With understanding to see the goal.

Faith as the way, and love as the light,  
With understanding to keep me right.

For faith is the seed, and love is the flower,  
But understanding the living power."



## THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief  
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers  
The Pilgrim Memorial Fund

### Change of Address

The Annuity Fund for Congregational Ministers  
The Congregational Board of Ministerial Relief  
The Pilgrim Memorial Fund

Will move their offices, December 31, 1925, to

**441 Lexington Avenue**

North East Corner 44th Street

All having direct relation with any of these boards are asked to  
make specific notation of this change.

THE Ministerial Boards, consisting of the Annuity Fund for Congregational Ministers, the Pilgrim Memorial Fund, and the Congregational Board of Ministerial Relief, were obliged to withdraw more than five years ago from the United Charities Building, 287 Fourth Avenue, where the missionary societies are located, for lack of room. For the past three years they have been located at 100 East Forty-second street. At the time the lease was secured, larger quarters were required than are now necessary because of the progress in the collection of the Pilgrim Memorial Fund. Happily, an opportunity is now given to cancel the present lease. No room being available in the Charities Building, space was secured on the sixteenth floor in the new structure of the Railroad Building and Loan Association, 441 Lexington Avenue. Removal will take place December 31.

The smaller quarters will not in any way impair

the efficiency of the work. They will, in fact, promote the morale of the employed force by providing far better working conditions than in the former location.

The chief objective of the change, however, is economy, for by it the cost of rental is reduced by nearly one-fourth. The exceptional convenience of a location near the depositories of the Fund, and peculiarly accessible to the Congregational constituency of New York and New England, is still retained, for the offices will be on Lexington Avenue, only two short blocks north of the main entrance to the Grand Central Station on Forty-second Street, opposite which the Boards have hitherto been located.

The work is at its crest in December and January, when the mail reaches very large proportions. All members of the Annuity Fund, pensioners of the Board of Relief, and contributors to any of the funds, are asked to note immediately the new address.



### The Annual Interdenominational Conference

FOR years it has been customary for the secretaries of the Ministerial Boards of the great evangelical denominations to come together for a two-day conference. This year the conference enjoyed the gracious hospitality of the Church Pension Fund of the Protestant Episcopal Church, at 14 Wall Street, and at the Bankers' Club. The secretaries of fifteen denominations were present, with actuaries and other officials.

As usual, the discussions were of great interest, dealing with the highly technical work of the Boards. The structure of the Annuity Fund for Congregational Ministers was commended for lodging the control with the members of the Fund, including the election of an authoritative Board of Trustees, rather than leaving the contracts for annuities and the great financial interests involved to become the football of ecclesiastical politics at mass conventions.

The conference was, of course, without any authority, but the trend of its judgment is constantly in the

direction of the scientific contributory annuity plan as over against free pensions, which are regarded as, at the best, only necessary to meet conditions which have grown up from the failures of the past generation to provide adequate plans with such foundations as are now being created. In due course free pensions, while still having large function in emergency cases, will be practically eliminated in dealing with the rank and file of the ministry.

It is interesting to note again the definite plans which are being made by some of the greatest fellowships, turning away from anything approaching the free pension idea to scientific contributory systems.

There is also strong judgment that all pensions for ordained men, whether serving at home or abroad, should be located definitely in these Annuity Funds rather than with missionary societies. Figures relating to the progress of various denominations were printed in the last number of THE AMERICAN MISSIONARY, and to these readers are referred for further data.



## More Horses

A Continuation of the Article in the November Number

By REV. J. FRANK LOCKE, M.D.



THAT success there was in Congregational work in central Minnesota is due to devoted men and women who freely gave their time and strength—and to some missionary horses.

My first horses in missionary work were a pair of Indian ponies. I named them Punch and Judy but they were really in reverse order for they were mother

and son. I purchased them of a German saloon-keeper, and they did not understand a word of English. Using all the patience I had and then borrowing some from the Lord, I began teaching them. They were intelligent and soon learned that "whoa" meant to stop, that "go" meant to be spry and get there, that "wigwam" meant home, and "come," to follow me. My! how much loaf sugar it required to teach them that last word; but they learned it. To illustrate: once when evening was coming on I found myself five or six miles from home, with absolutely no road or trail, and before me a deep creek ten feet wide, and no bridge. To retrace my trail meant ten miles of travel to the nearest bridge spanning the creek. Looking back, I saw nearby where some one had cut tamarack poles twenty feet long to be hauled out and used for fence posts and rails, the poles being about six inches thick at the butt. I brought those poles to the bank of the stream, up-ended, and let them fall across the water. Soon I had two poles arranged at the right distance apart for wheel tracks, then two poles in the center for each pony. I knew that if the wagon went off the frail bridge it would be into six feet of water, and perhaps as much more mud. Leading Punch and Judy down to the "bridge," I stepped ahead and said, "Come." Perhaps scenting sugar, they unhesitatingly followed. Gingerly picking their way, and without wetting a tire or hoof, they reached the far side. This shows what patience, kindness and a little sugar will do in educating and securing the confidence of any animal. The boy who kicks, strikes or abuses an animal ought to be sent to a reformatory, and a man who does it should be confined behind prison walls. For three years I drove Punch and Judy in my missionary work, averaging, I am sure, a thousand miles a year. In harness they were poor travelers, but under the saddle they were simply superb. Their lope was like a hammock or a rocking-chair. When out in the night, no matter where, nor whether road or trail, I had only to say "Wigwam," and either would go directly home; and if I wished I could sleep all the way.

Roman Nose was a powerful animal and would make faster time through a foot of unbroken snow than any animal I ever owned, but he would travel only in the "off side" track. How much like some boys and girls, yes and not a few church members. I

could drive him only in a two-wheeled cart, but once he probably saved my life. I had been called to go into dense woods. It was fast growing dark when I entered the almost unbroken forest. Soon it was so dark I could not see the trail. Suddenly Roman Nose stopped. I bade him go on and when he failed to respond, slapped him smartly with one rein. Instead of moving on, he reared, stood so tall on his hind legs that he seemed like Jacob's Ladder, whirled on his hind legs, and gave two or three mighty leaps. Being in the gig, I was not upset. Hitching him, I went back, lighting matches to see what had so frightened him. He had bolted when on the brink of what seemed to be a deep, dark lake. Just then I saw the light of a lantern and shouted for help. The man came to me, told me that a few days before there had been a cloudburst, filling a long and deep ravine; that Roman Nose bolted when within four feet of a miniature lake, rods in length, seventy-five feet across, and ten to twenty feet deep. Had Roman Nose gone on when I urged him, undoubtedly both of us would have been drowned. With my clothing on, and an invisible shore, my chance for life would have been nil. I loved Roman Nose for the bolt he made.

Bonny Boy succeeded Roman Nose. He was one of the handsomest horses I ever saw, sound, kind, teachable, and could always, under all circumstances, be depended upon. For five years Bonny Boy safely carried me about my work, never once failing me, never an accident for which he could be blamed, always gentle, safe and true. What a dear, helpful friend and companion he was. As the missionary field grew larger, and more distant fields loomed on the horizon, more power in front of my carriage became necessary, and I purchased Flora B, who had been used as a track horse and had a record of a mile in 2.26. She was as kind and gentle as Bonny Boy. Under the saddle her "single foot" gait was a restful dream. I commenced using her and Bonny Boy in double harness, and never knew either to get half a head beyond the other. On a decent road they could easily make ten miles an hour; if necessary, fifteen miles and in an emergency I have driven them a mile in three minutes. With them I could reach Burtrum for a morning service, Grey Eagle for the afternoon, and Round Prairie in the evening, and be home by eleven for a needed night's sleep. What an ideal missionary team they were, and how I loved them! Now at eighty-one and almost helpless, I often wish that I could have Bonny Boy and Flora B. as they were forty-five years ago, and show New Jersey people what a real Minnesota team looks like. I would take no one's dust. I have never owned, never wanted, an automobile. I want a power in front of me that I can talk with, pet and feed sugar.

These horses were missionary heroes, indeed. If there is a horse heaven, and I see no reason why there should not be, and I get to the New Jerusalem, I shall ask the Father to let me go out to where the horses are, occasionally, and have a saddle ride.



## Those The Money Helps

**D**OES not feel justified in asking a pension.—A man who entered the ministry young was compelled by a vicious case of asthma to retire at sixty, after thirty-four years of service. There have not been fifty nights in five years when one to three attacks have not required treatment by burning powder. He has seven children. The three oldest, a son and two daughters, help support the family. These two girls have been nursing in a country hospital for fifteen dollars a week and have sent money home. One, on her savings, returned to college a year ago and graduated in June. Now that she is earning, the second is released to complete her course as a trained nurse in a city hospital.

The father writes: "My wife and I both feel that perhaps the situation does not justify applying for a pension just now. I have always had small salaries, never before my last pastorate over seven hundred and fifty dollars. Someone has to sacrifice for God's work, why not I? There are satisfactions that cannot be measured in terms of money. I only wish I could have done more for him. The check sent will ease the situation wonderfully. Especially will it give our smaller children comfort which hitherto they have not always had on account of inadequate footwear."

*A Japanese widow carries on.*—She writes: "May I be allowed to say that our house Sunday School, though not very large as yet, is growing steadily. I humbly hope to do something in return for the divine love and care that reaches us through the thousands of friends who stand behind you and by us all."

*Ninety-two years old.*—The widow who looks at you from this page was her husband's yokefellow through thirty-two years of active ministry. She died in December at ninety-two. Her son, a working man, paid the monthly rent of thirty dollars, and a nephew of seventy-six devoted all his time to caring for her.

*Lifted out of a hole.*—"Just imagine my surprise and joy when I received your check for ten dollars, which lifted me out of the hole. Now I am able to pay my sister back the money I borrowed from her. She has none to spare. Please accept my thanks. May God bless the Board of Ministerial Relief."

*What the quarterly check means.*—"Your comforting letter with its check came yesterday. We want to express our appreciation of the grant, the comradeship and consideration that it brings. We remember that such a grant expresses the regard of a great number of donors. This check will pay the balance on a coal bill, \$50; the balance on a doctor's bill past due, \$22; the interest on a mortgage on the home and leave a little balance for bread and butter."

"I hasten to acknowledge your thoughtfulness and generosity. The pressure has been relieved, and the heart gladdened with the sense that friends are not so far away but that they may be near, to bring us pleasant surprises at the least expected moment."

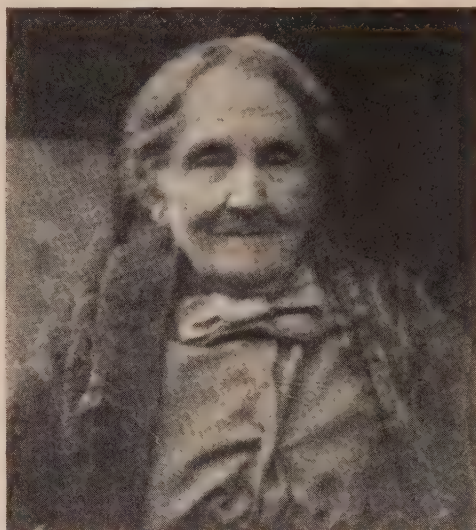
*Has she drunk from the fountain of youth?*—One of our women ministers has had a long record of parish work in the Middle West and the Rocky Mountains, where she has been beloved in the homes of her parishes, and has been in demand as a speaker on public occasions. Her last pastorate was a community church. When she recently resigned, the church asked her to stay on and offered a five months' vacation with full pay. She has a mountain farm in Idaho, which she took as a government claim and rents, while retaining the cabin and a garden for her own use. She writes:

"I am unusually well and strong, can study more and better than ever from force of habit. When I come out to this mountain home for the summer I cook for myself; keep my two-room cabin clean, and although I am seventy-eight I have nearly an acre in my garden which I plant and work myself. I sell the potatoes to the sheep men. I saw my own wood and do my own washing, though I have been accustomed to having it done. I live alone but never feel alone. I love nature and nature's God so well, and they are ever present. I cannot always work this way,

though I enjoy it, so I am asking if for the few years left you cannot make my pension a little larger, for I would like to feel that I can rest if I need it."

*Keeping a home for the children.*—A mother died last spring, leaving three children who were not yet out of school. A check from the Christmas Emergency Fund, with the help of the local church, enabled them to keep the house going through the school year, and until permanent arrangements could be made. Homes have now been opened for the two girls to go on with school, the Board granting each \$150 to meet personal expenses.

The Christmas Emergency Fund is kept entirely for emergencies. It is never used for regular grants, or to make up deficits in the National Board. It is always at hand to draw upon in the day of sudden distress in the home of any pensioner. Its use does not require any red tape. It does not wait the action of a scattered committee. It is left to the discretion of the secretaries and from it, without an hour's delay, succor flies to the relief of those in grievous need. It is the most precious of all the ministries of the Board.





## A Flood of Christmas Fund Checks

CHECKS for the Christmas Fund are rolling in at full tide, as copy for the January magazine goes to press, December 10. Monday mail brought \$4,655; Tuesday, \$5,263; Wednesday, \$3,193; Thursday, \$3,949; the total on December 24 is \$54,931.

Before the appeal went out, word came from some that they were waiting for it, were looking for the opportunity to share gifts that voiced the real Christmas spirit more than anything else that the season brings.

A giver says: "Of all my Christmas gifts, this is the one which gives me most personal pleasure. Each year I long to make it larger, and each year some peculiar demand makes me postpone that joy. I do look forward to the time when the new order may have placed our dear retired brothers and sisters beyond such need by the pension large enough and secure enough to make it unnecessary."

One daughter sent a check for forty dollars, saying that her mother, some weeks before her death, had asked that it be ready when the request should come. She wanted her part in the Christmas festival of the old ministers, even though she should not herself live until it came.

One woman writes: "Your appeal for the Christmas Fund has been received. It has brought to my mind one of the most pleasant things that I have had to do

in the past—send to you my gift to that Fund."

Some can make their gifts only at real cost to themselves, and the smallest gifts sometimes mean the most sacrifice. Certainly this is the case with one contributor who writes:

When your letter came I questioned about being able to send even a suggestion of a remembrance this Christmas, as funds were so low that there was not a penny available. Then I remembered that I had a few postage stamps and could divide them. So I am sending half the stamps, and then take one of my own to send the letter to you."

This Fund is, December 24, \$7,843 ahead of this date in 1924 and will provide the Emergency Fund to make possible throughout 1926 care in sickness and meeting other unexpected burdens, for which meager pensions leave no margin.

It is a joy to workers in the office to feel, through this great response to the Fund, the heart throbs of thousands who find satisfaction in carrying Christmas joy and comfort to men and women who have spent

themselves in the service of the churches.

The picture on this page shows two for whom the Christmas Emergency Fund has been a Godsend through 1925. The wife's critical illness necessitated many months in the hospital.



### In Memoriam

#### Harvey S. Hall

April 9, 1819 — May 20, 1890

#### A Daughter's Tribute

Miss Clara G. Hall, of Wallingford, Conn., who died April 27, 1925, left five hundred dollars to the Pilgrim Memorial Fund as a memorial to her father, long a deacon in the First Congregational Church of Wallingford. A friend says of him:

"He was early in life the enemy of slavery, and never wavered in his position on this burning wrong. He was one of that heroic little band of free-soilers who went out to save Kansas to be a free state. Doctor Leonard Bacon, of the historic Center Church of New Haven Connecticut, in the name of his church, presented to each member of this company a Bible and a rifle as they started on their divine mission. He was a humble follower of Wilberforce of England, and of Whittier, the New England poet, friend of the slave. Ill health prevented him from being a minister. Doing good was his ministry."

### CONDITIONAL GIFTS

In such a gift the donor receives income thereon during life at a stipulated rate of interest and higher than would be practicable with safety in ordinary investments. The principal, held and invested by the Board designated by the donor, reverts at his death to the Fund, or Board, to which the gift is made. More than one beneficiary may be designated. Further information on request.



# WOMAN'S HOME MISSIONARY FEDERATION

## Young People's Committee Bulletin

December, 1925

By MRS. NEWTON B. HOBART

*NOTE:—The Federation desires most earnestly to assist the organized missionary effort of the churches to adjust themselves to changes in denominational reorganization without loss in educational and promotional activities. The bulletin sent to the Young People's Societies contains inspiration and suggestions for all groups and is, therefore, timely.*

**Y**OUR Young People's Committee is anxious at this time to confer with you as to several questions naturally growing out of the action recently taken by our National Council at its meeting in Washington, D. C. As you doubtless already know, the Council voted at that time in favor of uniting all our denominational national missionary organizations into two Boards, one to direct our foreign work, the other our home work. It was felt that such a simplification of organization would increase our efficiency and at the same time make it easier for our local churches to understand the work that we are doing, and to take a deeper and more personal interest in it.

On the foreign side of our work such a step as this means the unification of the American Board and the three Woman's Boards. This will be accomplished by the establishment of a new Board, which will direct the work formerly done by the four separate Boards. It will be administered by a committee of thirty-six, chosen so as to represent the different sections of our country, and one-third of the membership of this committee will be women. In this way we shall participate directly in the administration of all our important and far-reaching foreign missionary interests, instead of restricting our activities particularly to the work among women and children. To effect such changes in organization as the above will, of course, take time, as there are many difficult matters connected with chartered rights and trust funds to be studied and adjusted, but steps are being taken to make feasible, within the next three years if possible, the consummation of this proposed unification.

On the home side the problem is the same, though the greater number of our home Boards and the varying character of our work makes the step appear somewhat more difficult. Here it is the unification not of four Boards but of some seven or eight. Intricate questions of special charters, trust funds, special responsibilities, legacies and the like bewilder the average layman and present questions that seem to him almost beyond solution. But, as in the case of the foreign work, the societies are addressing themselves to the task and studying the needful steps, in order to accomplish the desired unification legally and at the same time as expeditiously as possible. As in the case of the foreign work also such steps can only be taken slowly and it would be folly to make haste rashly. Consequently on the home side it will inevitably be a matter of a few years before all the details can be worked out and adjusted.

It is this period of delay which is the real subject of this bulletin, for it will be a time of testing in all

our work, and especially in the department of our women's societies. As the home Boards draw together the Federation will become one of the group to unite in the new home Board, as the Woman's Boards are becoming a part of the new foreign Board. As the news of these proposed mergers is spread through the churches there is danger that our women will misapprehend the situation, and reach two false conclusions: one that these unifications have already taken place, and that, therefore, there is no more "women's work," and secondly, that since this is so, they can sit down with folded hands and cease to feel any special responsibility for the work.

Both of these conclusions are false. As indicated above, it will be at least two years, if not longer, before any real changes can be made in our national Boards and, in the meantime, our work goes on as before. Unless we women carry on all the activities that have marked our work in the past, that work will simply not be done, for no magical new Board will appear to do it. We must raise our money, do our handwork, push our mission study, organize our young people, promote summer conferences and do everything that we have done in the past with an extra bit of vigor to make up for those who may make the mistake of sitting down and doing nothing. Furthermore, when and as the mergers are effected, it will simply mean that we women are to get back of the whole program of the church and swing that, instead of being back of our own special part of that program. It will mean more work, bigger work, more intensive work among men, women and children, as it will be largely our energy, our knowledge, our interest and our enthusiasm that will make the carrying out of the new program possible. Our state organizations will be continued, though perhaps in a somewhat different form, and our local church groups must never for a moment "cease from their labors." Their loyalty and their continued activity are essential parts both of the present maintenance of our work and the successful transition to the new plans.

It is to emphasize the points made in the last paragraph that your Young People's Committee sends this bulletin to you. Whatever you may hear of proposed changes in no way affects the necessity of your remaining actively on your job for the present. Continue planning for your young people as you have in the past. Push the organization of as many new groups as you can. Enlist your young business women, encourage your 'teen age groups, start new Mayflower Bands among the children, make missionary information a part of every Cradle Roll program, persuade



every Sunday School in your state to adopt our "World Service" plans, begin now to work up Summer Conference attendance for next summer; in other words, act exactly as if nothing had ever been said about mergers, or unification or any other changes. In this way we shall safely tide over the dangerous days just ahead of us, and forestall any unfortunate slackening in our work. We on our side will endeavor to keep you posted as to the development of plans at head-

quarters that you may know just how rapidly we are carrying out the instructions of the Council, and when the time does come for possible changes in our forms of organization we shall be glad to counsel with you as to the wisest and best courses to pursue. In the meantime, "carry on," holding to the past as long as you wisely can, but being ready to move forward to the future whenever the word comes from state or national headquarters that we are to "march."

## Program Topic—March, 1926

### Youth's High Adventure

Favorite Hymns of Christian Youth:

"O Master-workman of the Race."

"O Master, Let Me Walk With Thee."

"We've a Story to Tell to the Nations."

Reports from a Summer Conference:

Preferably by two or more young people.

The Yearnings of Christian Youth. A service of worship to be led by four women:

For an understanding of God and Jesus

Psalms: 19: 1-3; 95: 3-7; 23: 1-3; Luke 15: 3-7.

For Christian Fellowship through the Church

Ps. 84: 1, 2, 4, 10.

For a New Earth

Rev. 21: 1-5; Ps. 89: 14; Eph. 4: 31, 32; Is. 9: 6; Luke 2: 14.

For a Full Share in Christian Service

Mt. 9: 36-38; 10: 42; 1 John 2: 14; 1 Tim. 4: 12.

Hymn: "O Jesus, Prince of Life and Truth," or

"O Jesus, I Have Promised."

Prayer, in unison:

We thank thee, our God, for the host of Congregational youth who have made prayerful resolves in sum-

mer conferences and week-end institutes. We thank thee for those who are going through the wilderness experience and for those who are on the Mount of Transfiguration during these Lenten days. In all the earnestness of youth they desire a better world. With faith in thee, and faith in themselves, they offer their lives in service.

Keep them constant in purpose. Increase their wisdom. Confirm their faith. Guide their energies. Give them the sympathetic comradeship of Christian parents and counselors.

Make those of us who are older humble in their presence. Give us their faith. May thy kingdom be built through the comradeship in service of old and young. May none of these youth stumble or falter or fail because of their elders.

In the faith of the Young Man of Nazareth we pray. Amen.

Discussion:

How may we, in our church, give our own young people a better chance to grow in Christian living?

Hymn: "Lead On, O King Eternal."

## A Meaningful Entertainment

IF you want to promote a good cause, give folks a good time. One of the best ways to forward the cause of home missions is to present "Women of Destiny," by Mrs. Charlotte Hunt Gaylord, and published by The Federation. It is a most pleasing evening's entertainment, as was proved recently by the Women's Association of the Congregational Church in Auburndale, Massachusetts.

The front of the room was curtained off, and in the center a large picture frame was constructed, flanked on either side by the national and the state flag. Rich crimson portieres covered the opening of the frame, being drawn aside to show the successive living pictures. These pictures represented various types of women whose lives have entered into the history of our nation in the past or are making history at the present time. While the spectators were viewing the living pictures they were listening to eloquent sentences about them, read by a concealed reader. Each reading closed

with a pointed application of the picture to the hearts and consciences of the spectators, and then an appropriate song was sung by the choir behind the scene or sometimes a piece of instrumental music was played.

Queen Isabella led off regally, closing with the question, "What vision have ye, O women of America, and what do ye sacrifice for it?" Then came the Columbus song, "Sail On." Pocahontas, a noble representation of the Indian maiden, bade us to be nobler than our ancestors. A representative of the Pilgrim women exhorted us to be true to great ideals amid great trials. An Indian woman in her blanket and with her papoose told how the Indians in forcing the Colonists to fight compelled them to get strength to struggle for the right. A colonial dame reminded us that we should exert all possible influence toward the promotion of liberty. A slave mother with her child made a beautiful and pathetic picture. Our limited space forbids further description.—*The Work at Home.*

## Essentials for a Successful Missionary Program

By MAUDE E. BRADLEY

1. Well planned publicity.
2. Attractively arranged room.
3. Thoughtfully prepared topic.
4. Appropriate music.
5. Consecrated devotions.
6. Continuity with other programs presented during the year.
7. Varied personnel in group participating.
8. Original presentations.
9. Generous use of new recruits.
10. Whole hearted spirit of real Christian fellowship.
11. Deep conviction on part of leaders of the importance of mission study.
12. Well planned outlet for the expression of interest and enthusiasm aroused by program.



## THE FOUNDATION FOR EDUCATION

### Yankton College, Oldest College of the Dakotas Grows Steadily

**Y**ANKTON College is the oldest college of the Dakotas, even ante-dating the state university. It was founded by Dr. Joseph Ward in 1881, and has been a Congregational college all its life. Other presidents have been Dr. Dan F. Bradley, Prof. Albert T. Free, Dr. Henry K. Warren, who has just concluded thirty years of service for the college, and Dr. George W. Nash, who took office on the first of last September.

The record of the college has been one of practically steady progress since its foundation. Its first building was built early in the history of the institution, its cornerstone being laid in 1882. For years this constituted the entire college. It is now used as the conservatory of music of the college, and six other buildings grace the attractive campus.

These include Ward Hall of Science, the library, the Crane Gymnasium, the girls' dormitory, and the central heating plant. There are registered at the college this year two hundred and eighty-six students of college rank besides about two hundred and twenty-five who attend the conservatory of music.

The Garden Terrace Theatre is a feature of the college which has attracted much attention, and which ranks in beauty and utility with the other buildings. This is an outdoor theatre of most notable beauty, where are presented plays artistically produced by the college students, and where also are held pageants and other spectacles, many of them given by the Yankton townspeople.

Yankton College is a member of the North Central Association of Colleges and Secondary Schools, the South Dakota Association of Colleges, and the Association of American Colleges. As an accredited institution its students are received at other standard American colleges and universities, and it ranks with the best of them. It is one of South Dakota's three first class colleges, not state owned.

Recent raising of the accrediting requirements of the North Central Association of Colleges and Secondary Schools has placed Yankton in the position of having to increase its invested funds in order that by March 1, 1927, it may have five hundred thousand dollars in net endowment. In order to accomplish this, it began

on October 29 a campaign in Yankton city and county to raise the first two hundred thousand dollars of this amount. At latest writing one hundred and seventy-seven thousand dollars of this had been raised, with the campaign still continuing, and every prospect of realizing the whole sum.

Next spring the institution will carry the campaign to the rest of the state outside of Yankton, and to the rest of the nation. It plans to raise two hundred thousand dollars from the Congregational churches and the college's alumni and former students in South Dakota, and the remaining two hundred thousand dollars from alumni and interested citizens throughout the rest of the country. The campaign will extend from May 10 to June 9.

Yankton's most noticeable contribution has been that of men to the Congregational ministry and missionary work. In recent years its record has exceeded in number of men sent to this service any other college west of the Alleghenies except Oberlin and Pomona, and in the same period, in proportion to the number of its students, it has no equal either in the East or in the West in the gift of its sons to the church.

At the beginning of the current year, Yankton College had produced exactly one-half of the Rhodes scholars of South Dakota, or five out of ten recipients of this scholarship. Both South Dakota Rhodes Scholars in Oxford University at present are Yankton College alumni.

Yankton has always occupied a strategic position in the state, due to its location, and the value of this position has been doubled by the recent completion of the Meridian Highway Bridge at Yankton, and by the new bridge across the Missouri River at Wheeler. Formerly the college could draw its students only from the southern and eastern parts of South Dakota and northwestern Iowa. It can now offer its services to men and women from Nebraska and western South Dakota.

New avenues of travel, new sources of income, and the same steady improvement that has characterized Yankton in its forty-four years of life, promise for Yankton College a future as one of the great colleges of the West.—J. H.



### Whitman College

**W**HITMAN College is entirely free from debt and is in the midst of a new building enterprise which will provide dormitory accommodations for one hundred and sixty girls.

Through enlarged endowment, salary increases for the various members of the faculty have been made possible.

In the recent campaign for funds, one thousand three hundred and twenty-seven contributors enlarged the resources of the institution by four hundred thousand dollars.

Dr. Penrose has issued a thrilling Thanksgiving day letter in recognition of the satisfactory situation at Whitman College.



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